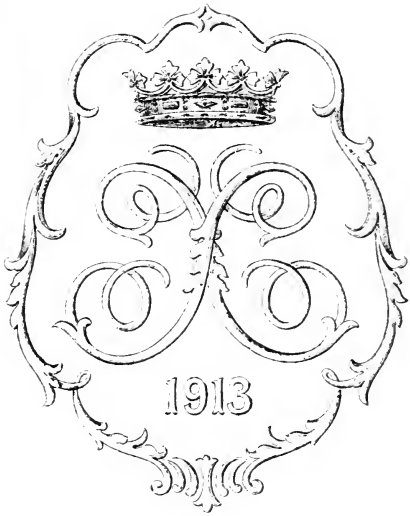
1913

New Atlantis.

Begun by the

LORD VERULAM,

VISCOUNT St. *Albans*:

AND

Continued by R. H. Esquire.

Wherein is set forth

A PLATFORM

OF

MONARCHICAL GOVERNMENT.

WITH

A Pleasant intermixture of divers rare Inventions, and wholsom Customs, fit to be introduced into all KINGDOMS, STATES, and COMMON-WEALTHS.

——*Nunquam Libertas gratior extat*
Quam sub Rege pio.

LONDON,
Printed for *John Crooke* at the Signe of the Ship in St. *Pauls* Church-yard. 1660.

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TO

My most Sacred Soveraign

Charles II,

King of Great *Britain*, *France*, and *Ireland*, Defendour of the Faith, &c.

Most Royal Sir,

Since the Sunset of that Glorious Martyr your Father of ever blessed memory, and Astræa's *flight with him to heaven, here hath been*

ſuch an Inter-regnum *of tyranny and oppreſſion, that all laws, both divine and humane, have lain dead, at leaſt faſt aſleep amidſt theſe Alarms. Every* Enthuſiaſt *in this* Par-le-bra *hath done both in Church and State (as when their was no King in* Iſrael*) what was right in his own eyes. But the brightneſs of your Majeſty ſo happily now returned, we hope will ſcatter theſe miſts; and not only reſtore our Laws to their priſtine vigour, by reſtoring them to us and all of us to our own; but make Religion, as well as Juſtice, ſhine again in every corner of your Kingdoms.*

To contribute ſomething towards this ſo much deſired happineſs, I have adventured to preſent your Majeſty with this my Mite or ſlender Eſſay of a Strong though but yet ſuppoſed,

poſed, Government. Where, if in the enſuing Character of a puiſſant and moſt accompliſht Monarch, all your Majeſties Princely Vertues are not fully pourtraid (for I am ſenſible the picture may ſeem drawn with too much ſhadow) I ſhall humbly beg your gratious pardon; this being only the firſt draught of that immenſe beauty a more deliberate hand perhaps could not have delineated in more lively colours. Thus did Apelles *by the ſuddein and caſuall fall of his pencil add thoſe elegancies to his admired* Venus, *which (as himſelf averred) his beſt Art and Judgment could not mend or paralel.*

Your Majeſty, in whoſe hand the ſword of Juſtice is, God be praiſed, again fixt, challengeth this Libation. And I were an unworthy Son of my dear Countrey, ſhould I not endea-

your with hers to promote the happi-neſſe of him that is Pater Patriæ, *ſince both intereſts are inſeparable. And though no Repreive may well be expected for what your high Judgment condemns; yet to doubt of your* Pardon *were to derogate from your Royal Candour.*

Indeed, beſides the neceſſity of imploring your Patronage *of this Novelle; to whom more properly could this* Arlantic *Scheme of a well-compoſed Government make its Addreſſe, then to your ſelf, the* Fountain *of all Law and chief* Nomothetes *in theſe your Kingdoms? Who, as you excell in the careful Adminiſtration of Juſtice mixt with Clemency upon all Offendours, according to your Renowned Fathers example; ſo you excel in his* Policie *alſo, in deſiring to make the hearts of your*

People

people your chief Exchequer?

Yet, though your transcendent Clemencie emboldens me to this presumption, am not I so Opinionative of these my weak endeavours, as to think them either worthy of your Majestics view, or any way able to add to your Royal Judgment or Heroic Vertues. For Rivers add little or nothing to the Main, whither yet naturally they send their common Tribute. It is my Loyalty and Gratitude then that instruct me to lay these few gleanings of wholsom Laws and Customs prostrate with my self at your Sacred feet. And as I renounce all Opinion of Merit: so I beseech Your Majestie to believe that I offer these Rivulets to the Ocean of your Royall Gooddess, only out of a desire to discharge the dutie of a faithfull Subject.

Now,

Now, that You may really become our Solomona, *our second* Justinian *and* Glorious Restauratour *of our almost-lost Laws and Liberties: to the re-enthroning your self in full Glorie, the Re-establishment of our despised Church, and to the advance of the Publique Peace, welfare and prosperitie of all Your faithful subjects, is the dayly prayer of*

Your Majesties most
Faithful and most humbly devoted Servant
in the strictest ties of
Duty and Allegiance

R. H.

The

In honorem illustriſſ. D. D. *Verulamii* Vicecomitis Sti. *Albani*, magni ſigilli cuſtodis, poſt editam ab eo Inſtaurationem magnam.

QVis iſte tandem? Non enim vultu ambulat
Quotidiano! Neſcis ignare? Audies.
Dux Notionum, veritatis Pontifex,
Inductionis Dominus & Verulamii;
Rerum magiſter unicus, at non Artium.
Profunditatis pinus, atque Elegantiæ,
Naturæ aruſpex intimus; Philoſophiæ
Ærarium, ſequeſter experientiæ,
Speculationiſque; æquitatis ſignifer;
Scientiarum, ſub pupillari ſtatu
Degentium olim, Emancipator, Luminis
Promus, Fugator Idolûm, atque nubium;
Collega Solis; Quadra Certitudinis;
Sophiſmatum matrix; Brutus literarius,
Authoritatis exuens tyrannidem;
Rationis & ſenſûs ſtupendus Arbiter;
Repumicator mentis; Atlas Phyſicus
Alcide ſuccumbente Stagiritico;
Columba Noæ, quæ in vetuſtis artibus
Nullum locum requiémve cernens, prætitit
Ad ſe, ſuámque matris Arcam regredi:

Sub-

Subtilitatis Terebra; temporis Nepos
Ex veritate matre; Melis alveus;
Mundique & Animarum Sacerdos unicus;
Securis errorum, Acre aliis, Crescens sibi.
Oh, me probe lassum, invate posteri!

G. Herbert *Orat. Publ.*
in Acad. Cantab.

PRÆFACE.

THE Legiſlative and the Coercive power are the two hinges upon which the great Machin of Government turnes. The Scepter, which is the Shepheards leading ſtaff, is the emblem of the firſt; the Sword, which ſerves as a goad to the ſheep, when they will neither drive nor lead, is the Emblem of the latter. The one doth dictate, the other commands; the firſt declares what ſhould be done, the latter ſees it executed. Impoſſible it is that man ſhould live without ſubmitting to ſome government.

For had every one been left his own law-maker, to have been protected by his own ſingle ſtrength, as well as Will, no mans perſon or propriety had been ſafe, and millions of miſchiefs in that Anarchy had ſucceeded.

Each man therefore at firſt ſeeing a neceſſity of parting with his ſingle ſingle power

to

to unite with a ſtronger (for *Vis unita fortior*) reſolved to reſign that up to the conduct of ſome one more wiſe and expert Champion, whoſe authority and intereſt he having once eſpouſed, accounted whatſoever that Cunning man, Conning or Cyning, ſince called King, acted, as done by himſelf. The ſupream authority or diffuſed ſtrength of a multitude, thus by mutual conſent, or neceſſity rather, being fixt and veſted in one perſon, they all acknowledged that one their ſheepheard or Soveraign. And obſervable it is, that in moſt places the ſheepheard goes before his flock; only here in *Britain* by diſſonant cuſtom they follow it. However this Soveraign foreſeeing that without a Coercive power he could not govern ſo great a multitude: (for the ſheepheard muſt have his ſling in one hand and ſheephook in the other) began to eſtabliſh laws: *i. e.* to ſet hedges and bounds to ſecure himſelf as well as them in their intereſts reſpectively.

Jura inventa metu injuſti fateare neceſſe eſt. Horat.

St. *Auſtin* writing of his City of God, concludes it impoſſible for that commonwealth to be happy, *ubi ſtantibus quidem mœnibus, mores ruinam patiuntur.* Religion, it is true

true, is the tie, *a religando:* that must lay the foundation, but wise men must foresee that ill manners undermine it not. Now as that Religion which is most conform to Gods holy Will revealed, is to be allowed only: so those humane Laws that come nearest to Just and honest, *i.e.* to the rule of right reason, consonant to that divine truth, are only to be established. It were to be wished indeed that men might live without any Law, that is, that men would be so just that St. *Pauls* words might be verified now of us; *The Law is not made for a righteous man, but for the lawlesse and disobedient, &c.* But such hath ever been the fraiesty of humane nature (which is still more prone to evil then to good) that there was a necessity of bridling that enormous disposition, and by severe discipline to restrein and compel, where Religion, Conscience and Reason would not lead. Good laws, and Fences were therefore made and set: but the irregular inconstant people not willing to be confined, brake or pluckt them up. *Hinc illæ lacrymæ.* They after a time grew lawlesse and disobedient; endeavouring to wrest that sword they had put into their Legislatours hand, and by sinister pretences to resume

ſume that Liberty which they had parted with before. *You take too much upon you*, ſaies mutinous *Korah: Nolumus hunc regnare*, ſaies another incendiary. And thus though there be and ever were Laws to puniſh murther, rebellion, ſchiſm, theift, &c. in a few ſingle perſons that cannot reſiſt Soveraign power, yet when by evil example the contagion ſpreads, they then grow maſterleſſe: then Will becomes a law, Treaſon, reaſon; then liberty juſtles Prærogative, and ſometimes even thruſts it out of doors. By wholeſom laws then ſo to regulate the enormous ambition of the Nobleſſe, with the ſeditious gainſayings of the ever-querulous people, that the whole may be preſerved without ſubdividing into factions or fractions, *i.e.* to govern ſecurely; hath ever been the skill and artifice of *political prudence*.

Look into all Common-wealths, and tell me where any were ever happy till good laws had firſt compoſed and united them: *Multitudo coaleſcere in unius populi corpus nullare quam legibus poteſt. Livie.* *Moſes* gave the law to the *Hebrews*; *Zoroaſtres* to the *Bactrians*; *Menus*, *Seſoſtris* and *Amaſis* to the *Ægyptians*. The *Median* and *Perſian* laws for their irrevocability are famous. All

places

places and Nations have been conform to laws, either made by one elected Ruler, or impoſed by one ſupream Conquerour, or by conſent of the beſt, or of the whole people. *Athens* and *Sparta*, after their ſeveral civil combuſtions, began then only to floriſh and encreaſe, when the firſt had taken laws from *Solon*, the latter from *Lycurgus*. Then did the *Attic* Laws floriſh when *Solon* had reſtored to that Commonwealth that peace and liberty which laſted above 500 yeares after. Then did the *Athenians* in this *Halcyon* age (as *Herodotus* atteſts) bring ſome of their laws out of *Ægypt* to compleat their own Inſtitutes. The like did the *Romans* after them, when neceſſity forced them to regulate their City. For they ſent their *Decem-viri* into *Greece*, who out of the *Attic* Laws and others made by *Zaleucus* amongſt the *Locrians*, by *Lycurgus* amongſt the *Lacedemonians*, by *Charondas* amongſt the *Thurians*, by *Phoroneus* amonſt the *Argives*, and other chief *Grecians* whom they conſulted, did extract certain platforms of law and government; from whence thoſe laws of the Twelve Tables *Cicero* ſo commends, were at laſt extracted and built up.

But to come nearer home: Hovv many

pious *Nomothetes* hath this little Iſland affoorded? As firſt King *Ina*, and *Offa*, *Æthelwolf*, *Alured* the great or *Alfred*, *Edward* the Elder, *Ethelſtan*, *Edvin*, *Edgar*, *Ethelred*, *Canutus*, *Edward* the Confeſſour, moſt of which *Bracton* mentions to have been our law-makers? And doubtleſs whilſt the Authority of their reſpective Edicts did floriſh, much morality and civility did dwel in this Kingdom. To the Saxon and Daniſh (by whom *England* was firſt conquered) the laſt Conquerour added ſome of his *Norman* laws: out of all which, that, which we ſtill call the common law, was compiled, as being the Common extract of them all. This *Norman* I ſay, governed this ſullen Nation like himſelf a Conquerour, with a rod of Iron; retaining ſome of the old, but impoſing more new laws. And though the People did ſtruggle under the weight of his new and heavy impoſitions, and petitioned him that the Laws of *Edward* the Confeſſour might be reſtored, whereby they might be freed from extraordinary taxes: yet neither he or his Son *Rufus* that ſucceeded, granted them that immunity. Tis true *Hen.* 1. (who ſummoned the firſt Parliament) and King *Stephen* (who both injuriouſly graſped the

the crown) did to pleaſe the People, the firſt only promiſe, the latter releaſe the *Danegelt*. *Henry* the Second was the firſt gave life to *Magna Charta*, but yielded not ſo fully to it as to bind his heirs to the conceſſion. But the people having once taſted of the honey, were loath to part with the ſweet; and ſhutting their eyes again, ſoon compelled King *John* to confirm it at Runny mead, the which old laws of *Edward*, *Hen.* the third, that unfortunate Prince, did more fully confirm and reſtore afterwards. But beſides theſe grand Præſidiary laws, thus extorted by the violence of the commons, from theſe eaſie and unhappy Princes, we have had (not to name the generall and particular cuſtoms, *Maxims*, and Statutes of the Realm) ſo many Acts, Ordinances, Orders, Reſolves, &c. made of late in the compaſſe of but one or two *luſtrums*, that the cunningſt picklock of the law hath work enough to enucleate the ſenſe and meaning of them. Amongſt the *Locrians* whoſoever propoſed a new law, had a rope about his neck to ſtrangle him, in caſe it was found unprofitable, and pleaſed not the People. But this overwiſe, juſt, and learned age hath produced ſo many Lawmakers, Regula-

tours, Propoſalmongers, Reformiſts, &c. that I may well ask here as once it was upon the ſpreading encreaſe of the Engliſh Jeſuite Seminaries:

Quis funem quem meruere dabit?

But I correct my ſelf as well as them. For though our laws generally are good and juſt, yet according to *Ariſtotles* rule, *leges habent ſe ut univerſalia ad particularia.* In particular caſes and circumſtances occurring after they were made (for all things are not ſeen, *primo intuitu*) they may be, and are ſometimes very deficient. So that to correct the rigour of a poſitive law (which cannot alwayes carry the ſame Bias in every green, and from every hand) here the equity or *ἐπιεικια* of it, which conſiders of the time, place, perſon, and other comparatory circumſtances more fully, may be uſefull: ſo as the *Lesbian* rule of equity be not made to bow and encline to the rough ſtone; for then as that Prince of Philoſophers compares it well, it proves but a very leaden rule. Thus then upon juſt grounds, as *Plato* tells us, in all Commonwealths there ought to be ſome changes, *i.e.* by repealing old and enacting new lawes. But then with this *Proviſo*; the Stateſmen muſt behave themſelves like skil-

skilfull Muſicians, *Qui artem Muſices non mutant, ſed Muſices modum.* They may alter the tuning with as little noiſe as may be, and that by little and little too, but not leave the conſort, or by cracking the ſtrings in ſtretching them too high, ſpoil the harmony. It is a received *Maxim in Politics*, that all Law and Government ſhould be fitted to the humour and temper of the climate and People. Now in general we may obſerve, that all the Northern People, and particularly the Britiſh, have ever been more jealous of their Kings, and leſſe of their wives then thoſe of *France*, *Spain*, *Italy*, &c. ſeated in the more temperate clime Southward. But this innate jealouſie (which is the fierceſt, moſt ſecret, and therefore moſt dangerous paſſion) being upon the leaſt occaſion or none at all ſometimes provoked, doth but miniſter fuel, as in all conjugal ſuſpects, to its own flame, and conſequently ruine. The *Britans* therefore I ſay (who of all People pry into their Kings actions with the moſt jealous eyes of diſtruſt) have by degrees ſo lured *Monarchy* from the pearch, ſo framed, modelled, and mixt their Government, that it may now * ſeem to pertake of all three, *i.e.*

* *And but ſeem, for really it is not ſo, conſult* Sr. R. Fs. *diſcourſe called the Anarchy of a mixed Monarchy.*

Of

Of *Monarchy* in one King: of *Aristocracy* in his Council of Prælats and Peers, who were called to debate and advise; and a little of *Democracy*, in the convention of the Commons, though they were only at first summoned to consent and yield obedience to such things as the great Council of the Land should ordain. So that in this matrimonial union (to which King *James* was pleased to compare it) the King was and still is the head, or husband, and therefore is and ought to be justly armed with the sole Power, Will and Authority.

The gubernative power being then allowed in all ages and places, except in a few sickly and distemperd *German* republicks, to be safelieſt vested in one single person, both for speed and secrecie: Besides it having been the first, and ever since accounted the best form; since the hatred of a State (which never pardons) is more mortal then the generous spleen of a Monarchy: It remains only to be provided, that the Laws and rules be also few and good, by which this as well as any other form of Government whatsoever must necessarily be upheld and maintained. But to preserve this particular

cular ſtructure, to which as moſt Univerſal and ſafe, all prudent men moſt adhere, I ſhall uſe this method as moſt proper: Firſt ſearch out the wounds that Monarchy hath, and may receive from home, and then apply the balſom. The perſons that ſtrike at the root of Monarchy are principally theſe.

1. *Criminals*, who to avoid the puniſhment of ſome crimes by them already committed, commit greater in ſtirring up others to participate of their offences, that by a Community of errour it might ſeem juſtified.

2ly. *Indigent Perſons*, who having ſpent their own patrimonies riotouſly, live by rapine only, and take any occaſion to diſturb that Government they know muſt correct them. Theſe love to trouble the waters that they may beſt fiſh in them.

3ly. *Ambitious Men*, whom a deſire of graſping power in your own hands doth excite to debaſe and deveſt him that hath greater. For the bare deſire of riches, I am perſwaded, was never the only motive to ſedition: the covetous perſon being moſt neutral, and ever found to be moſt averſe from, and fearful of all turbulencies and inſurrections.

4ly. *Luxurious* and half witted-persons, (I may well joyn them) *Fruges consumere nati*, who having lived long plentifully and sensually, foresee not the miseries of a civil war, nor discern the specious baits of the cunning subverters of Religion and Government. For such under the glorious pretences of reforming religion, restoring liberty, and the like; engage these easie Persons into their desperate designs.

5ly. *Passionate Men*: Such as by a private impulse of reveng, like that of *Ravilliac* that stabb'd *Henry* the great, at one blow strike at the head and root of Government.

6ly. *Schismatical Men* or *Hypocrites*, who under the vizar of Religion, sound the trumpet of Rebellion most. And this hath been done by the *Ecclesiastic Boanerges*, chiefly out of your Pulpits, the Schismatical Non-Conformists, who instead of preaching the Gospell of peace have fomented divisions, both in Church and State. But to omit other causes of Sedition, It is the chiefest mark of prudence for a Monarch to steer by, to observe by what sober rules of art, and cunning he may, if not prevent, yet at least suspend such dire effects and fatal Catastrophies.

To cure the first sort: The laws must be good, few, easie, and those duely executed without partiality.

To heal the second; Trade and Manufactures must be encouraged according to the example of the *Massillians*, *Valer.* who admitted no Person into their City that had not some trade to live by, and deserving persons onely well rewarded. Thus plenty shall be introduced, and poverty (which doth only teach and make Men do unworthy actions) shall be shut out a doors.

To cure the third rank; honours, preferments, and riches must be well and equally bestowed, that a few great persons be not too potent, and consequently elated; nor the minor Nobles too scantly recompensed and countenanced, and consequently made apt to repine and murmur.

The *Luxurious* or Luxuriant branches, like suckers which spoil the grouth of trees, may best be pared off by decrying or severe inhibiting all superfluons expences, either in diet, dicing, Brothelling, or apparel. But without *Helebore* how to cure the mad, debosh, half witted persons, they being so numerous,

I know not, unleſs a law were made that more of it ſhould be planted in each Phyſic Garden. Yet it is to be hoped that time and experience (if the wiſer Men cannot by præcept and example) muſt only reduce ſuch men to a right underſtanding.

I ſhould now diſcover how a Prince ſhould avoid the darts of revenge and malice. But againſt ſuch rancour and ſlie poiſon I know no ſuch Antidote, no ſuch guard, as his own *Virtue* and *Innocence*.

I ſhould in the laſt place diſcover the way how to avoid the wounds of thoſe that ſhoot your arrows publickly in your pulpits; and that is, either to turne the ear, or at the firſt glimps of them, before they draw the arrow too far, to ſuppreſs them, *i. e.* not only not preferr or encourage them, but ſeverely puniſh them.

But I leave the ſubterranean *Miners*, ſuppoſing the ground-work *Monarchiall Government* (as thus laid) the moſt perfect and ſureſt foundation to build on; and by theſe artifices and Counterminings to be kept moſt ſafely from being undermined and ruin'd. My preſent deſign is to point out ſuch wholeſome laws as may make that government moſt happy and floriſhing.

For

(For here are no new ones introduced, ſuch I mean as were never heard of or uſed any where: This being a collection or reviving of many wholeſom edicts and cuſtoms formerly uſed or ſtill in being, at leaſt moſt of them in ſome places or other of the world, and thought moſt convenient joyntly to uphold this or any other Monarchical Iſland government.)

How farr this endeavour is attempted the enſuing diſcourſe made parallel to the Lord *Bacons* fiction (who being a wiſe man of great law and learning alſo, propoſed and framed his *Atlantis* under a Monarchical government) will make manifeſt. And though that Monarch of Wit and Judgment would not be the Legiſlatour; yet he hath given ſuch laws in learning and all naturall Philoſophy, and ſuch *Eſſaies* of policy, that ſucceeding ages will eaſily ſubmit to his overruling Empire.

Thus much therefore is ſaid to ſatisfie the Reader only, leaſt *prima facie* he ſhould ſuſpect that the following frame of a Commonwealth ſhould be ſquared according to the *Lacedemonian* Copy, or thoſe *Agrarian* laws in *Rome*, or ſhould ſmel of *Platoes* community, revived by King *Utopus*, or any later Republican. The

The Imitatour of that eminent Person would in the next place satisfie the moderate Reader, that he could not desert his method and design: Which was doubtless to have framed & moulded such a scheme of Lawes as was most consonant to such a happy *Monarchical government* as he lived in, and died under. But he may look on it as calculated for the Meridian of *Bensalem* only; and as but a meer Fiction, aiery speculation, or Golden dream: For such golden things in this Iron age we may rather wish then hope to see wholly effected.

A little he should now add to excuse this his presumption: for he is not ignorant what censure they incur who strive to imitate the most eminent. Yet the more noble the design is, the greater is the glory, he thinks, in effecting it; at least in the failler the less is the discredit. So *Phaetons* boldnesse was not checkt without its just Elogie---*Magnis tamen excidit ausis.*

Tis confessed by him since his wandring speculations led him to the *New Atlantis*, upon the veiw of so glorious a platform he was encouraged to inlarg it, and to add one cubit more to that rare modell of perfection, with that Princly architect left unfinished

finiſhed, and would better have perfected.

As in this bold ſuperſtructure he cannot raiſe his worth one ſtory higher; ſo he hopes he ſhall not detract from it, or leſſon it in the Copie, they being ever allowed to come ſhort of their Originals. All his aime is to imitate him whom he cannot identically parallel: it being honour enough to carry a Torch behind ſo great a light; that when blown out by the envious blaſt of malice, it maybe re-inlightned at his ſacred flames, which never can be extinct.

His laſt *Aviſo* (gentle Reader) and which he begs of thee, is this: That thou wouldeſt be pleaſed to enter at the gate of this building, andnot ſcale in at the windows. Firſt view the groundwork it ſelf which is ſubſtantial; and then aſcending by the ſtairs thou maiſt better judg of the upper roomes. The lower (if he may ſo term them) of the Lord Chancellour *Bacons* are, as in all Fabricks, more ſolid, firm and thickeſt walled, & ſo more defenſive againſt the weather. The upper thou maiſt find more ſlight, but more lightſome, and conſequently perhaps more delightſom alſo. And there (if thy leiſure will permit) look through this upper model alſo; that is, read him over; for as it is

ſaid

ſaid of the ſea, that it is ſweeter at bottom, ſo perhaps thou maiſt find this, the deeper thou doſt taſt. This ſuperſtructure is only that which he deſigned and thought to have compoſed, that is, a frame of laws or of the beſt ſtate or mould of a common wealth (as Doctor *Rawley* intimates, who knew his mind beſt) but was never by him perfected. The reaſon he gives for it was this. His Lordſhip foreſeeing it would be a long work, his deſire of collecting the natural hiſtory diverted him, which (as he adds) he preferred many degrees before it. Now becauſe he intends not to build a *Solomons* porch before this *Solomons* Houſe: he will ſummarily diſcover his Lordſhips noble deſign of erecting a Colledg of Light or *Solomons Houſe* (as himſelf calls it) for the advance of learning. And in caſe thou canſt not find leiſure to read his Original (which you may beſt do, it being at the end of his natural Hiſtory) he will then open the door, whilſt you enter in farther into the Colledg it ſelf.

Vale & fruere. R. H.

Plures Gubernatores licet artem noverint, tamen invicem ſibi ſunt impedimento. Bodin.

THE ARGUMENT
OF THE
NEW ATLANTIS.
As it was begun by the
LORD BACON.

THis Fable of the *New Atlantis* devised by that *Atlas* in Learning the Lord *Bacon*: First tells us of a Ship, which sailing from *Peru* for *China* by the South-sea, became wind-bound, and consequently (their store of victuals being spent) ready to famish. But the next dayes dawning did discover the Light of Gods infinite mercy, shewing them an Island into whose fair haven they assayed to enter: Approaching near it, they were at first warned off by an Officer for fear of Infection; though afterwards received with all humanity. For another person of place and quality, who examined them first if they were Christians? (to which they answered affirmatively) offered them this oath, that if they would swear *That they were no Pyrats, nor had shed blood lawfully or unlawfully within fourty days past they might have licence to land:* to which they all readily protesting, were conducted thereupon to the Strangers House; where they found all

accommodations neceſſary for their ſound as well as their ſick, who by their Aſſiſtance were there ſoon recovered. Three dayes being paſt, the Governour of that Houſe being a Chriſtian Prieſt by function, offers his ſervice to them and tells them, that whereas before they had but ſhort leave of ſtay granted, now the State had given them licence to reſide on Land ſix weeks. This curteous offer they embrace with all imaginable joy and thanks.

It tels us, how the next day at a ſecond viſit the Governour informs them of the quality, nature, and cuſtom of that *Iſland* of *Benſalem*. How it was firſt made Chriſtian, and preſerved (as the old World was from the deluge) by an Arke, through the Apoſtolical and Miraculous Evangeliſm of St. *Bartholomew*.

The next dayes conference relates, how that though they lived remote and unknown to all other Nations, yet they had the knowledg of the Languages, Books and affairs of thoſe that lie at fartheſt diſtance. How the great *Atlantis* (which we call *America*) abounded once in tall Ships. How the People of *Peru* through the South Sea and thoſe of *Mexico* through the *Atlantic* to the *Mediterrane* Sea did both in ten years ſpace make too great expeditions upon *Benſalem*, but by the valour of one *Altabin* King thereof, a wiſe and great Warrier (who cut off their Land forces from their Ships, and entoiled both their Navies and Camps with greater force by Sea and Land) were repulſed and diſmiſſed by him when they were at his mercy. How

How within one hundred years after divine revenge overtook the proud enterprises of the Inhabitants of the great *Atlantis*, who were by a particular deluge lost and utterly destroyed, some few wild *Inhabitants* of the wood only escaped, which is cause of the thin population of *America*, and of their rudeness and ignorance, they being a people younger then the rest of the World by a thousand years. How by this nearness their traffick was lost with the *Americans*, with whom formerly in regard of their means, they had most commerse, How that Navigation decaying every where in respect of Wars and revolution of times, entercourse from other Nations also by sailing to them had long since ceased. How notwithstanding this, there reigned in this *Island* about 1900. Years ago, a King whose name was *Solomona*, whose large heart was wholly bent to make this Kingdom and People happy, and therefore is esteemed the Lawgiver of the Nation. How that he seeing the fertility of the soil, and how plentifully it might subsist of its self, amongst other his Fundamental Laws, ordained the *Interdicts* and Prohibitions touching entrance of Strangers, which at that time (though it was after the calamity of *America*) was frequent, doubting Novelties and commixture of manners. How he yet still preserved Humanity in all points, in providing for the relief of all distressed Strangers. How that King desirous to joyn humanity and policy together, and thinking it against Hu-

manity to detain ſtrangers there againſt their wills, and againſt policy that they ſhould return and diſcover their knowledg of that Eſtate, took this courſe, Ordaining, that of the Strangers that ſhould be permitted to land as many (at all times) mought depart as would. But as many as would ſtay, ſhould have very good Conditions and Means to live from the State.

How the ſame King erected and inſtituted the order or ſociety, called *Solomons* houſe; the nobleſt Foundation that ever was upon the Earth; and the Lanthorn of that Kingdom: It being dedicated to the ſtudy of the works and Creatures of God, and ſometimes entituled *The Colledge of the ſix dayes works.*

How that though the King had interdicted Navigation to all his People into any part out of his own Dominions, yet he made this Ordinance: That every twelve years in two Ships appointed to ſeveral Voyages, in either of them their ſhould be a miſſion of three of the Fellows or Brethren of *Solomons* Houſe, whoſe errand was only to give them knowledg of the affairs and State of thoſe Countries to which they were deſigned. And eſpecially of the Sciences, Arts, Manufactures, and Inventions of the World; And withall to bring unto them *Books*, *Inſtruments*, and *Patterns* in every kind: That the ſhips after they had landed the Brethren ſhould return; and that the Brethren ſhould ſtay abroad till the new miſſion, with many circumſtances of the practic,

in

in their places of their Rendezous and paſſing undiſcovered in forein parts.

It farther exhibits the moſt naturall, pious, and reverend Cuſtom there uſed, of the *Feaſt* of the *Family*. It being granted to the *Tirſan* or *Father* of the *Family* that ſhall ſee thirty perſons deſcended from his body alive together, and all above three years old, to make this feaſt, which is done at the charge of the State with many decent Ceremonies. It farther relates how one of the ſtrangers company fell acquainted with one *Joabin* a Jew and Merchant of that City. How they have ſome ſtirps of Jews, who contrary to all others, give unto our Saviour many high attributes, calling him the *Milkie way*, the *Eliah* of the *Meſſiah*, and love the Nation of *Benſalem* extreamly. For example how this man though circumciſed would acknowledg how *Chriſt* was born of a Virgin, and was more then a Man, and would tell how God made him Ruler of the *Seraphims* which guard his throne, &c.

It farther tells us this Jews Remarks upon Marriage and their cuſtomes, all very rare and excellent. Alſo how one of the *Fathers* of *Solomons* houſe was entertained in that City in State. How the ſame *Father* taking notice of the ſtrangers being there, and ſending *Joabin* to inform them of his intentions, admits them to his preſence. And how at a private Conference with one of the ſtrangers he choſe to unboſome himſelf, and ſpake to him as followeth in the Spaniſh tongue.

God bleſs thee my Son. I give thee the greateſt Jewel I have. For I will impart unto thee, for the love of God and Men, a relation of the true State of Solomons Houſe. I will keep this Order. Firſt I will ſet forth unto you the end of our Foundation. Secondly the præparations, and Inſtruments we have for our works. Thirdly the ſeverall Imployments and Functions whereto our Fellows are aſſigned. And Fourthly the Ordinances and Rites which we obſerve.

Having thus at large (and therefore not here to be repeated) exemplified to him each of theſe particulars, with the true manner of their preparations and inſtruments, declaring unto him their ſeveral *Experiments*, Artificial Inventions and deſigns for farther diſcoveries, and making thorough lights in Nature. He laying his right hand on his head bleſſed him, ſaying *God bleſs thee my Son, and God bleſs this relation which I have made. I give thee leave to publiſh it, for the good of other Nations. For we here are in Gods boſom a Land unknown.* And ſo he left him, having aſſigned a value of about two thouſand duckats for a bounty to him and his fellows. For as it concludes, they give great largeſſes where they come upon all all occaſions.

Thus far the Lord Bacon.

NEW

NEW ATLANTIS

THE SECOND PART.

OBliged thus by ſo many extraordinary favours, or rather oppreſt with the weight of them; We thought we could not diſcharge our duty of gratitude better, then by a civil return of thanks, accompanying them with a fair preſent of the choyceſt things our Ship afforded.

This reſolved on, the next morning we appointed twelve perſons to carry the ſame fraught, with ſome of the richeſt wares and rarities we had, (each of them being well laden) and ordered one principal Spokesman with two other attendants to conduct them, and with all our humble and hearty thanks, to preſent it to the Father of *Solomons* houſe. When they came with it to his Pallace, (which was about two Karans and a half off

in the next City, and built much after the fashion of that famous *Escurial* in *Spain*, though much more spatious and beautiful) they found easie entrance. For there the Nobles need no Porters, none presuming to visit such places without urgent business there depending. Here being entred into the *Anticamera* or great Hall in the second Court, they eased themselves of their burthens, whilst the *Prolocutor* enquired of some Young Officers there sitting, for the *Dispenseren* of the house, whom immediately appearing, he acquainted with his message, which was the tendure of that small present, which with the general thanks of all the obliged *Strangers* they humbly beseech that same Father, who the day before had been so bountiful to them, to accept. To which the *Dispenseren* smilingly replyed: Sirs, you are all welcome; but I can receive no gifts, nor any will he. Yet I shall acquaint him with the occasion of your coming, and so straightway informed the same *Father* (who was busie in his studie) that some of the *Strangers* were below attending his pleasure. All business set apart, immediatly he came to them, where after the *Prolocutor* had made a grateful acknowledgment of all his singular favours conferred on them, he did humbly beseech him in the name of all the rest to accept of that small present, which as a testimony of their gratitude and pledge of their future services and ready affections they had made bold to send him. *What! pour water into the Sea*

to

(said he) You have not that rarity which we have not in great abundance. Carry all back again (said he to as many of his own Officers) willing them to return all again with the same hearty thanks, as if he had accepted thereof, safely to the Stangers. And after a little reasoning with the *Prolocutor* why they should put themselves to that unnecessary charge and trouble, saying, that what he had done was but the dispensing of publick charity for Christs sake, who was only to reward it, he bid his *Dispenseren* give each of the bearers twenty Duckats apiece in new gold, in green silken network purses, (for he would not let them return empty) himself giving the *Prolocutor* and his two Attendants golden chains of 200 crowns apiece in value: and at last with much civility and thanks to them all, as much as if he had received their present, he courteously dismissed them.

In this Ocean of plenty thus did we sail on firme Land, as if all the gold of *Peru* (whence we so lately sailed) had been transplanted into this *Palestine*. Amidst this abundance of all accommodations fit for the use of man, though we were fully satisfyed; yet we were as much unsatisfyed in point of kindnesses, which we knew not in the least measure how to retalliate or (if any from us might have been accepted) such as would equal those immense favours, so unexpectedly conferr'd on Pilgrims in that our languishing condition. Thus not being ashamed, but rather confounded at the infinite mercy

cy of God in casting us into this *Canaan*; we sat down 'twixt admiration and joy, and blessed him the giver of all good things, conceiving our selves no more sojourners now, but really the adopted Sons and Citizens of *Bensalem*; and as it were in Heaven it self; where no other Sacrifices were to be offered or accepted now besides praise and thanksgiving. As we were thus in contemplation of the divine providence, in comes an *Alguazillan* or Serjeant attended with other Officers, who had newly apprehended a man that had taken up a purse with gold in it, who having been discovered in the act of taking and putting it up, and thereupon presently charged with it faintly denyed it; but upon search it was found about him, and suspected to belong to some of the *Strangers*, some of them having passed that way but just before. Therefore he civilly told us, least we might be affrighted or disturbed at their coming, that he came to inform us onely how that wicked fellow, thus brought thither, had offended Justice in concealing and deteyning a purse of gold, which they conceived did of right belong to some of our Company. Thereupon he requested us to examine our selves if any such thing were missing, promising if we could justly challenge it, to restore it faithfully. Upon private search we found indeed that one of the bearers having accidentally dropped it, missed his purse, but were very loath to charge the apprehended party with it in regard of the severity

rity of punishment, which we understood by *Joabin* the Merchant Jew, was doubly inflicted on all such as any ways offended the *Strangers*. We therefore resolved rather charitably to dissemble the loss, saying, we miss no such thing, nor could we charge that nor any other person with any such felonious detention. The *Alcaldorem* or Judge being in the interim sent for and come (for there justice is speedily executed, as soon as the guilty is found convict and sentenced) he proceeded likewise upon their informations to make a farther and more strict inquiry. A reverend old man he was and discreet, and as gravely attired. His gown was of fine purple cloath, of somewhat wide sleeves, turned up with white *Satten*, having a Tippet of scarlet sarcinet round his neck and down to the ground before. On his head he wore a black and white linnen equally enterwoven, and much after the fashion on the top of a Miter, having on each side thereof a red Cross, his hoary hairs appearing in curles somewhat long underneath it. The *Alcaldorem* notwithstanding our partial and modest dissembling of the matter upon some jealousie of his that the man was really guilty, and that we were inclined to favour the accused party, desired to see some one of those purses (which he was it seems informed the *Father* of *Solomons* house had that morning distributed amongst some of us.) One of them we brought him, together with the 20

Duckats

Duckats in it just as it was given. Whereupon comparing them, though he found the purses both alike, of the same fashion, shape and coulour, and the Duckats in them of the same number, stamp, and newness, yet because the party should not suffer upon strong presumption onely (since one thing might be like another) he demanded of us how many of those purses were dispensed to us? Here we pausèd as not willing in truth to discover it to the poor mans prejudice, and withal not well knowing how to deny that truth which we knew he could otherwise have searched out. We were therefore inforced ingeniously to confesse that twelve of them had been thus liberally bestowed on some of us that very morning at the *Fathers Palace.* Then let me desire (said he) each man of you to whom they were given to produce his own; for if you can show twelve of the like fashion besides this one in my hand, then may we be partly satisfyed that none of you are injured. For we are strictly bound by the Laws of *Hospitality* to protect all Strangers from injury. At which Words we bowed in submission, but herein we failed and could not produce any more then Eleven, the bearer whose it was then confessing, that in pulling forth his handchercheif by the vvay homevvards he possibly might drop his, but vvould not positively affirm that vvas it. Whereupon the *Alcaldorem* vvas not a little satisfyed; and turning about to us, not a little blamed the

the uncharitable tenderneſs of our charity and Indulgence, in not readily witneſſing againſt wicked Offendours. But becauſe in the ſerenity of his milde looks and gentle reproof appeared no reall anger, I took the boldneſs with all ſubmiſſive reſpect to palliate the offence, and thus endeavoured to excuſe it. That we did hope he would interpret that their backwardneſs to accuſe, proceeded not from any the leaſt intention to interrupt their courſe of Juſtice, but from a tender loathneſs to do the leaſt prejudice to any of that land of Charity, where we had all received ſuch ſignal teſtimonies of favour and civility, and ſuch as we were ever bound to acknowledge. To this the *Alcalderem* mildly replyed, *As you are Strangers, your overſight is to be overſeen, you not knowing the cuſtoms and laws of this Iſland: where all concealers are looked on as Acceſſories, and all injured perſons are bound to proſecute the ſuſpected, and in no wayes to compound it. Take here every one his own purſe again, and keep it in Gods name. And if hereafter you miſs any thing, declare it and charge the party ſuſpected, immediately, for connivance makes theeves.* At that ſaying the delinquent, ſeeing that purſe alſo redelivered by him to the right owner, confeſſed his fact, and humbly craved mercy for offering to detein it. But all in vain: He being forthwith adjudged to ſtand in the Pillory two howers right againſt the Strangers houſe, and after he had asked the offended party forgiveneſs, and the *Alcaldorem* in offending

fending Justice, and all Christian people whom by his ill example he had likewise offended, (according to their custom) to be from thence conveyed to the *Corrigidorans* house, there for three years to work for his living, and ever after to wear the Bell and Brazen collar. And though with much and earnest solliciting often reiterated we joyntly besought the *Alcaldorem* to remit these punishments, or at least to mitigate the severity of them, yet would not he by any entreaties be wrought upon to remit either, but gravely replyed, *That without execution the law is but a dead letter, and that impunity makes offendours incorrigible, and encourages others to offend also.*

This said with a grave austere countenance, the *Alcaldorem* sate him down, after taking me by the right hand he had led me into an inner room behind the Judgment Hall belonging to the Strangers House, and willed me to sit down by him, the Court and Company being all dismissed. At which I bowed lowe and kissed the verge of his Tippet (as *Joabin* had instructed me) and sate down by him. Now (my good Friend said he) since I understand that the Father of *Solomons* house hath given you his blessing, I shall open my self a little unto you also. And that you may not wonder at these proceedings, or conceive we use overmuch severity, I shall satisfie you with the reason of this our Law. It is only theft from Strangers which we punish with death and the unjust detention of their goods (which

(which we conceive moſt inhumane) with this rigour as you ſee. Becauſe *The Laws of Hoſpitality we hold are to be preſerved, and kept inviolably.* And though our Laws are writ in bloud, yet are they compoſed of mercy and Clemency. Theft among the Natives here is but ſlightly puniſhed, the Thief being adjudged to be an *Adamiſt* to that Man he hath robbed and injured till by his ſervice he hath made him double ſatisfaction; it being indeed here but ſeldome committed. Though we know in your *Europæan* Countries, the breach of that Commandement is too frequent, and without any diſtinction of the injured perſons ſeverely puniſhed. Here is no want amongſt us, therefore when it is perpetrated, we eſteem the dammage leſs, as the act is leſs malicious. For Laws ſhould be fitted to the temper and *Genius* of the climate; each Nation labouring with his peculiar nationall vices, very ſuitable therefore was that Law made to the inbred diſpoſition of the Engliſh which there compels not criminals as in other Nations, to confeſs by tortures. And the reaſon is, becauſe that reſolute People of that *Iſland* fear death ſo little, for ſhould the torments of the civill Law be offered there to an innocent perſon he will by an obſtinate ſilence yield himſelf guilty, or confeſs himſelf ſo in madneſs, and rather ſuffer preſent death, then the lingring pains which he counts as ſo many iterated deaths. Yet though this ſin abound moſt amongſt you, & particularly in *Britain*, we conceive

ceive you are there too ſevere rather in the grievous and capital puniſhment of *Petitlarcenies*, where death is ſo deſpiſed that the dread and frequent examples ſeldom terrify. For example; you ſuffer great Men in office, firſt to rob, ſpoil, and oppreſs the Common People, and when ſuch depræ dators have made them poor, and in want, if they ſteal but a ſheep or the like (which they are often neceſſitated to do to ſave themſelves from ſtarving) then you either hang them, if the theft be above ſuch a value, or in ſome places ſend them to the mines or Gallies to enſlave them more, and where through extream want and converſe with one another, they learn more roguery. Perhaps you baniſh them, and therein you puniſh not them but Strangers, every Nation to a Felon being his native Country, where he can with moſt advantage and leaſt ſuſpition ceaſe upon his prey. And thus inſtead of tying up his hands you give his feet liberty, ſending him out with Letters of credence, as it were with a paſs to ſteal afreſh; or with *Alexanders* general Commiſſion unneighbourly to rob the world. We on the contrary where the offences are not capitall, are much more mild to our ſelves and leſs injurious to others: cauſing only a collar of braſs to be clapt cloſe and well riveted that it cannot be filed eaſily, about the offendours neck therein inſerting in *Samian* letters the quality and time of the offence committed, hanging alſo a little ſilver bell to it; that all honeſt

honeſt people may take notice where ſuch miſcreants come, and have warning of them. Now if any of theſe collared miſcreants file off their Neck-laces with intention to eſcape (for the attempt here is as much as if the fact were done) not only he, but the Smith that files it off is condemned to perpetual ſervitude. Theſe condemned perſons are every Market-day brought forth into the Market-place, there to be hired for ſmall wages by the Husbandmen to dig and delve till the next, and are ever after called *Adamiſts*. This manner of puniſhment we conceive better then the *Athenian* Oſtraciſm, or your Exile (none being permitted to go forth of this Iſland but a few every twelve years for the traffic of learning and knowledg) and more profitable then Death, becauſe in time ſuch rotten members may become ſound, and be good Subjects again; and more ignominious then branding of their foreheads, hands, or ſhoulders; which marks, being but skin-deep, in a very ſhort time wear out with the diſgrace.

Here he made a ſtop, ſuppoſing me ready to offer ſome reply, or ſtart ſome new queſtion; but my ears were ſo chained to his lips, that although I was very deſirous to hear him diſcourſe farther of the rare policie of their Laws and Government; yet tranſported with wonder, and abaſhed with modeſty, I could only anſwer with ſilence and admiration. Perceiving my ſilence, or rather wonder-ſtrucken backwardneſſe to offer any renewing

discourse, (My Friend, said he) I have observed your great diligence in attention hitherto: therefore if you have any desire to know more of our Laws and customs (as all Travellers are thus delighted) it lyes on your part to offer the question; and I shall endeavour to satisfie you so far as I may with safety to our State. For the *Arcana Imperii* we dare not divulge; not for fear of Invasion (we being a people unknown in this abysse of Waters) but because it is a thing expressely prohibited by the first Founder of our Laws. Encouraged with this friendly invitation, as well as the occasion thus to my desires hinted, I did thereupon assume the boldnesse to ask him, Whither their first *Solomona* was the only wise Founder of all their excellent Laws? To which Quæree, as well pleased that I should move it in his own sphear, he readily proceeded. (My good Friend, said he) Since you enquire into our Laws most properly of me, who have been all my life versed in the study and administration of them, I shall let you first understand, That our Laws (which are digested into ten small *Codes*, in relation to *Moses*'s ten Commandements, and from whence *Justinian*'s have been partly since compiled) are the most just and perfect in the world. They be not many, but those easy, plain, and all writ in our native Language, and were first framed by that same prudent *Solomona*, the first Law-giver of this Island; but have been since revised and refined by that renowned *Solomona Politicus*, his four-

fourteenth Succeſſour, who mixt them with the enterweaving ſome few others ſince *Chriſtianity* was here firſt planted, extracting the beſt of all other Nations with a peculiar allay of mercy and policie, and more adapted to the ingenuous humour of this Climate and people. For we ſtill adde, expunge, alter, or repeal, as we ſee juſt and fitting reaſon. And to this purpoſe, we have a grand Seminary of Students in the Law, erected by the ſame Royal Founder, and ſince more largely endowed. Herein are one hundred *Procuratorans*, or *Brethren* of the *Seminary*, who, as ſoon as graduated, ten of them are elected by the *Alcaldorems*, and ſent forth by thoſe two ſhips which the *Fathers* of *Solomons Houſe* embarque their Emiſſaries in. Theſe, as the reſt for the traffic of Learning, are ſent into all Kingdoms and Commonwealths, to diſcover what, *Laws Statutes*, *Ordinances*, *Cuſtoms*, *Edicts* are there in force, and upon what reaſons of State eſtabliſhed, or laid aſide. Upon their return (which is at the period of every twelve years) we have half as many *Alcaldorems*, twelve of the moſt judicious of them reſiding in the ſame Seminary conſtantly, and one out of every Province, whoſe buſineſs is chiefly, upon the Collection of all their ſeveral obſervations, to make choice amongſt them, which Laws or Cuſtoms may be moſt proper to the temper of this our Iſland of *Benſalem*. If we finde any fit to be introduced (which we ſeldom do, our own being already ſo exact) we preſent them

to the King then being, who if he see cause enters it himself into the *Codes* with the bloud of a Lamb or Kid newly killed, and so it is immediately promulgated and observed as a Fundamental Law This we think a quicker way then by assembling the heads of the peoples Election, since these many times, when convened, are either factious or dilatory; especially when the sober people conceive they are bound to consent and submit to what the King and wise *Alcaldorems* think is fit and just to impose. Hereat I rising up humbly craved leave to beg but one question of him: which was, How *Solomona* could govern his people without a general Convention of his Prælates, Nobles, and heads of his people, since by their assistance and means in all other Christian Countries, not only Laws are proposed, but Subsidies raised, and the publick grievances presented and redressed. To this he readily answered. You may indeed a little wonder, since Custom with you is another Law. But when you understand the natural temper of this gentle people, with the grounds and reasons of their tacit submissions, you will believe they act wisely; and may perhaps wonder why all other Nations move not so readily in their sphear of implicit faith and and obedience. The people of *Bensalem* have it as a received Maxim among them, *That their* Solomona *neither can or will do them any injury, they being the members of that body whereof he is the head.* Thus confirmed they leave the manage

manage of all public affairs to him and his wiſe Council, wholly ſubmitting their lives and fortunes, whilſt they follow their private vocations quietly, to his protection. This their modeſt reſult is grounded on this reaſon. The Pilot that ſits at the helm, they argue, can beſt ſteer the ſhip, eſpecially when the reſt of the Mariners in their ſtations are carefully attending their particular duties: It being againſt the intereſt of a Prince, as of a Pilot, not to preſerve his own people. Therefore they conclude: That the public utility, peace and ſecurity (which is the end all Legiſlatours aim at, and wherein their own is ſo neceſſarily included) are the chief impulſives to move him with the adviſe of his Council to eſtabliſh wholſome Lawes: in the due execution whereof (he being tied up to the ſame Rules and forms he preſcribes others) Juſtice is preſerved, and conſequently the welfare both of Prince and people. The truth is, in ſome Kingdoms, as *France*, *England*, &c. and where the people are more diffident, jealous and ſtubborn, the Kings have been neceſſitated to call their Subjects together, and that but of late years neither, to crave their aſſiſtance; elſe they could have raiſed no moneys. And yet in the firſt, by reaſon of the Frequent Rebellions, partly animated and fomented by thoſe popular meetings, Parliaments of late have been looked on as fatal, and almoſt ſleighted: and in the latter it is doubted they will not long continue, at leaſt in that authentic power

and prætended privileg which they have arrogantly assumed, if not too magisteriously usurped. But to come to particulars, and our particular form of Government (which I know you long more fully to be informed off, and is richly worth your serious observation.) At which I bowed to him with a pleasing assenting countenance, intimating my earnest desires thereto, and readiness of attention. He proceeded, saying: I shall in brief (my Friend) delineate the platforme thereof, and then shew you the elegant superstructures, with those wholsome Constitutions and general rules of Policy by and upon which firm Basis all is raised and unanimously upheld, First then,

WE have a puissant Monarch, whose glorious Empire by a continued uninterrupted succession hath lineally descended to him from the first renowned *Solomona*; most of that Lineage, or, for want of *Issue*, the next of the blood having for these 1900. years wore this Imperial Diadem without dispute or intermission. For we conceive *Monarchy* the neareſt to perfection, that is, to God, the wise Governour of the Universe, and therefore best. Wherefore we proclaim him not (as you *Europæans* out of ceremony do) he being the known heir to the Crown and immediate Succeſſour upon the death of his Prædeceſſour. Only he is soon after Sacred with the holy Oyle in the principal Cathedral, and crowned

crowned by the chief *Archiepiſcopan* with a ſilver Miter on his head, and a Croſiers ſtaff put by him into his hand, beſides the being inveſted with the purple robe of Majeſty, with many other decent ceremonies peculiar to this our Iſland of *Benſalem* only. For he is thus apparelled, both like a King and Biſhop, as being a mixt perſon, and in both functions alike ſupreme.

WE have many degrees of Nobility, thoſe of the blood Royal being eminently diſtinguiſhed by their great priviledges and immunities from the reſt. The inferiour *Nobleſſe* are advanced by the Supreme Authority for their extraordinary deſerts and not their demeſnes, yet not exceeding a ſet number, leaſt they ſhould divide into factions or eclipſe Regal Majeſty. Nor are theſe their honours alwayes hæreditary, becauſe we eſteem that Grandee or meaner perſon infamous that degenerates in virtue, or ſinks in his patrimony. Wherefore ſuch debauched perſons and riotous ſpend-thrifts onely are degraded, as not worthy any more to be *Patricians*.

WE have a ſolid kind of Heraldry, not made ſpecious with oſtentative pyde coats and titular Atcheivements, which in *Europe* puzzel the tongue as well as memory to blazon, and any Fool may buy and wear for his money. Here in each province is a Regiſter to record the memorable Acts, extra-

ordinary qualities and worthy endowments of mind of the more eminent *Patricians*. Where for the *Escutcheon* of *Pretence* each noble person bears the *Hieroglyphic* of that vertue he is famous for. *E. G.* If eminent for Courage, the *Lion:* If for Innocence, the white *Lamb:* If for Chastity, a *Turtle*: If for Charity, the *Sun* in his full glory: If for Temperance, a slender *Virgin*, girt, having a bridle in her mouth: If for Justice, she holds a *Sword* in the right, and a *Scales* in the left hand: If for Prudence, she holds a *Lamp:* If for meek Simplicity, a *Dove* in her right hand: If for a discerning Judgment, an *Eagle*: If for Humility, she is in *Sable*, the head inclining and the knees bowing: If for Innocence, she holds a *Lilie*: If for Glory or Victory, a *Garland* of *Baies:* If for Wisdom, she holds a *Salt*: If he excels in *Physic*, an *Urinal*: If in Music, a *Lute:* If in *Poetry*, a *Srcowle*: If in Geometry, an *Astrolabe*: If in Arithmetic, a *Table* of *Cyphers*: If in Grammar, an *Alphabetical Table*: If in Mathematics, a *Book:* If in Dialectica, she holds a *Serpent* in either hand: and so of the rest: the *Pretence* being ever paralel to his particular Excellency. And this is sent him cut in brass, and in colours, as he best phansies for the Field; only the *Hieroglyphic* is alwayes proper.

WE have the like degrees of præheminence amongst the Clergy. None are admitted into Sacred Orders till thirty years of

of age; and then only such as are well learned, and for their good living also approved off first by the three Universities and his particular *Archiepiscopan*; least the ignorance and frailties of the Priest should draw the Function into contempt. Wherefore our Noble Mens Sons are encouraged to learning and the Ministry by our several great Ecclesiastical preferments and dignities. To these they are never advanced by money, favour, or marriage, but by their eminent deserts. And that they may not alienate their thoughts or divert them on worldly affairs, only the chiefest of them are permitted to entermedle in the civil power and publicly to advise when called thereto, or act in Secular or State affairs, least they should neglect their spiritual. And for the same reason, though they are not forbid mariage, yet a single and chast life (in them especially) is approved and recommended, they being by marriage rendred uncapable of the best preferments. These being the great faults of your *European* Ecclesiastics: who either marry not at all but live unchast; or too soon; get a Wife, soon after a Living, increase in Children, which care of maintaining them diverts their Studies, spoiles Hospitality, and when they live leanly or leave them unprovided for, renders them and their profession contemptible.

We

WE have a loyal and peaceful Populacie, and no leſs vertuous, rich, wiſe, and valiant. Who being æmulous of honour and virtue, vie with each other in the ſervice of the State. Nor are theſe *Plebeians* excluded from bearing either Office or wearing Honours, when their induſtry or merits juſtly challenge them.

WE have a faithful, learned, judicious, and uncorrupt *Magiſtracie*, Commiſſioned at the age of thirty and not before, for their deſerts and not money, during the Monarchs pleaſure; though he ſeldom diſplaceth any but for miſdemeanours, and bribery particularly being ſo ſeverely ſentenced. For if any *Alcaldorem Juſticier*, or *Officer Judicial* be ſuſpected guilty of receiving any bribe or reward either before or after the cauſe be tryed, he is forthwith ſuſpended *ab Officio*, and after (if he be found convict) both his eyes are put out, being thus made to reſemble Juſtice indeed, which is or ſhould be blind, and then *à Beneficio*; for all his goods are forfeited. Whilſt he that gives the bribe hath his right hand bored through with a hot Iron, and half his eſtate confiſcate to the *Monarch*, the other half to the *Ærarium Charitatis*. The like Juſtice we have for all *Simoniacal* contracts, be it for money, matrimony, or otherwiſe: where the Patron, beſides his other mulct, looſes his Donation

nation for ever, and the *Corruptour* is for ever disabled from officiating in the Ministry.

WE have no poor, no Beggars, or idle Vagrants: every Tradseman and Artificer being obliged to teach his children his own trade, besides teaching them to read, to shoot flying, and to swim; the last of which, besides the benefit of saving themselves and causing good digestion, hardens them and inures them to strong labours: to this purpose

WE have in each City too large *Natatories*, one for the Males and the other for the Females, about eight furlongs square, and some three yards deep in the midst, to which it declines by degrees deeper. These are supplied with fresh rivers and delicate springs, and made more pleasant with Swans, Avearies in little Islands, artificiall fountains and variety of fish, then was that famous *Natatory* the *Agrigentines* made in honour of *Gelon*. In these we have twelve to præside as Guides in their turnes to teach all Children the Arts of swimming. These are called *Moisaicans* from *Moses*, the child so miraculously perserved by swimming.

WE have likewise an *Arcubalistory* in each City, to teach all Children the art of shooting flying, with either gun, cross-bow,

or

or long-bow; which is the true cauſe (ſaid he) of all the great plenty amongſt us, every lad almoſt being able to kill in half a day as much as ſhall laſt him a whole week. If any Mans child be ingenious, he is not forbid to learn any other trade, but at the age of twenty he is to chuſe before the *Providoran* which he will ſtick to, and profeſs that only. Nay the Nobleſs and better ſort are not exempt from labour, but for the public good are brought up more or leſs to ſome manual trade, partly to encourage others, and partly to gain themſelves a ſubſiſtence when they ſhould fall to decay.

WE have every tenth child, or the moſt ingenious and capable amongſt them, choſen out for learning and dedicate to the Church. And becauſe ſome through old age, ſickneſs, infirmity, weakneſs in body or mind, become decrepit and unable to learn ſuch manual trades whereby they might live, and others by God's immediate hand through fire, lightning, Shipwrack, mayming, murrein of Cattell, death of Parents, or by divers the like caſualties be undone and left helpleſs, We have in every City an *Ærarium Charitatis* or public *Threſory* for the *Poor*, maymed, and afflicted, whence they are fed & ſuſteined; and a *Corrigidorans* houſe adjoyning, to teach the young poor Orphans, and force thoſe others to work that are idle and able.

We

WE have in each City an *Epiſcopan* or Overſeer of the Clergy and Layitie in Spiritual affairs: And an *Archiepiſcopan* or Superintendant Overſeer of all the Churches and Spiritualties in each chief provincial City, all of them being ſubordinate in divine and civill affairs to our *Grand Solomona*. If any Prieſt offend the civil power, he is firſt diveſted by the *Archiepiſcopan* of his function, and remitted to the civill Magiſtrate for puniſhment; otherwiſe, he being conſecrate to God, no lay hand may preſume to touch or offer him any violence, be he never ſo vitious. If he offend in ſpirituals, he ſtands to the cenſure of the Church only.

WE have in each of theſe Cities a *Cathedral*, taking its name from *Chriſt*, beſides other twelve Churches (which number every City hath) taking their names from the twelve *Apoſtles*: 1200. Pariſhioners or *Auditours*, more or leſs, being apportioned to each paſtoral Congregation, and thoſe forbid to gad elſewhere, or have any ſubordinate Lecturers to officiate under their proper *Paſtours*, but in caſe of ſickneſs only; and only ſuch *Curatores animarum* ſet over them as the Univerſities and peculiar *Archiepiſcopan* ſhall approve off. Theſe Churches are all built in faſhion alike, according to that ſtately fabric of your St. *John Baptiſt*'s in *Florence*, in which Church only (as there they alſo from us probably learnt

learnt that discipline) the *Sacrament of Baptism* of all infants in each City is administred and no other : though they somewhat differ in bigness, Architecture, Imagery, and other rare curiosities. None of these have any Church-yards adjoyning to them, certein Cœmitaries being consecrate and set apart for the burial of the dead without the Cities, or in the remotest places near the walls. We permit none to be interred in the Church it self especially, those holy structures being raised for the living to serve God in, and not for the dead to sleep in, by whose stench also the living might be annoyed.

WE had an Apostolical mission of twelve Disciples also, to reform all abuses in Church Government ; but being fearfull of innovation therein, and finding our own already perfect, and withall the many inconveniences, Rebellions, Schismes, Innovations, and seditions, in all places fomented and raised since that spreading Jesuitical order hath been erected, we desisted, and sent no more abroad. Only we have thereupon enacted many wholsom and strict laws for the keeping of these venemous and crafty perturbers out of this our *Island*, least any of these evill Seminary Priests or seditious Schismatics should sow their tares amongst our wheat, or seduce our peacefull and well united Kingdom from those sound principles of Religion and Apostolical Government in which it hath stood un-

unshaken, ever since Christianity was here first planted.

WE have a Clergy (he added) very modest, but yet austere, serious, grave, and holy. These will not condemn or excommunicate any upon light causes or suggestions. Nor are they mercenary *Glozers* to sing *Placebo* and sow pillows to their Patrons ears, as too many within *Europe* do. To which I partly assenting rose up and desired (if he pleased to give me leave) to second that his animadversion with a passage I had lately observed in *France* betwixt a Priest and an Advocate. Go on in Gods name, said he, for I love to be confirmed. Then I told him how that in company at the chief City of that populous Kingdom, which swarms with Lawyers, a Priest, perhaps upon some good ground, inveighed against the Lawyers bitterly and concluded; That had the Divel a tryal at Barr, he might soon find an Advocate for money to plead his cause. Marry, repli'd the Advocate, and could the Divel dye and should but leave a Legacy of five pistols to any of the Priests here to preach his Funeral Sermon, he should as soon find one that should commend him to the skies and carry him up to heaven again. It is more then probable, said he, but leaving them I shall proceed.

We

WE ſuffer none to marry till of ripe age: the Man at the age of one and twenty, the Woman at the age of eighteen compleat; and thoſe then to marry into their own ranke, degree, and quality, but not into their own kindred till after three removes. VVe permit not the man to marry after his Climacteric, nor the Woman after the age of fifty three. To this purpoſe we have Regiſters in each Pariſh to record their certein ages. Before they are asked in the Church, their private conſent of liking each other is thus notified. Each party to be married hath two friends of each ſide to view the other parties body naked. This is done in the next *Natatorie*, the mans female friends viewing her in the female *Natatory*, and the womans male friends viewing him in the male *Natatory*. This is done to prevent diſlikes and ſeparations. For Deformity of body not diſcovered till it be too late, often breeds non-conformity of minds: Whilſt the ſame beforehand known, prevents any after repentance, or pretenſion of diſlike.

WE judge it unfitting the Woman after ſhe knows her ſelf to be with Child ſhould let her Husband carnally know her; or ſhould ſo much as appear in public after her womb is viſibly prægnant.

WE force not two young ſinners to marrie, (though that obſcœnity ſeldom happens amongſt us) as you too often do. For whereas you *Europæans*, when a ſervant is by chance taken in bed with his fellow maid-ſervant, where perhaps the Maſter had been before, unjuſtly force them, whether they like, or will or no, to honeſt that wicked act by an after ſpeedy inter-marriage; ſo that the one being made deſperate leaves her and turns rogue, while ſhe ſtayes at home and plaies the whore to both their ruines: We in this caſe only perſwade them to marry, and if they will not, then we ſend the ſhe-ſinner to the *Corrigidorans* Houſe for three years, and the Fornicator is adjudg'd to faſt for twelve dayes, and to wear the brazen Collar as long. Nor is their natural Iſſue, though they ſhould after entermarry, to inherit; being unlawfully begotten before Wedlock.

WE enjoyn each Mother to nurſe her own Childe, if ſhe be ableand healthy.

WE ſuffer no divorce but in caſe of Adultery, which as well as Murther we puniſh with death, both in Male and Female offenders alike.

WE have here no Law for a Regicide, as *Solon* appointed none for that man that kills his Father; becauſe as he did, ſo do

we conceive men cannot be so unnatural as to commit such nefandous crimes, the killing of the Father of the Countrey being the highest Parricide.

WE give little or no Dowers, because Fathers shall not necessitate or undo themselves by giving large sums as it were to be rid of their own Children. The eldest Male hath a double portion, the Females divide æqually: and if before the age of eighteen the Father doth not see they are married, they may claim their portions and marry themselves. The woman relict is not permitted to marry again without special leave obtained of the *Archiepiscopan*, and not then till after a whole years mourning. For amongst the very *Romans* (where the wives would follow their dead Husbands through the Funeral flames) though such a one were too severely pronounced an Adultéress, *Quæ nubit toties, non nubit, adultera lege est*, as if she did cuckold her former husband in his grave; yet here amongst Christians she will hardly ever be counted a Saint: and loses some part of her Dowry by a second marriage; whereas if she can contein and live a single life, so much for so long, by the year is added by her husbands friends. The Widower may marry again without disgrace; but not till six moneths expire after his wives decease.

We

WE expreſly forbid all ſuperfluous expences (which would be better expended on the poor) by embalming, pompous Funerals, or coſtly Monuments to be raiſed after to preſerve their memories, becauſe we account a good name to be the moſt laſting Monument.

WE have fifteen Provinces, into which our united kingdom is æqually divided: theſe being by certain Rivers, Hills, Walls or Road-wayes exactly bounded. We have in each Province one *Emporium* (this next being one of the chiefeſt, wherin the Society of *Solomons* houſe is erected) and ſix other leſſer Cities ſomewhat æqually diſtant from it. In each Citie (which hath its territorie of æqual circuit belonging to it) at certain dayes and hours twice a week all proviſions neceſſary for the uſe of man are to be ſold.

WE permit not any Markets, or pedling Fairs to be kept in any Countrie-Town or Village. For the firſt do but begger Cities, and the laſt only diſgrace them; and abuſe the Countrey in the vending of bad and unwarrantable Merchandize.

WE have theſe Cities ſcituate upon the moſt navigable Rivers, Creeks, Lakes, or moſt convenient Havens; all or moſt of them frontier to the Sea, for the better tranſ-

port of our Commodities from one part of our Iſland to another, and thoſe other adjacent Iſlands belonging to this Dominion; all built with a blewiſh marble ſtone (of which here is great plenty) and thoſe cut into ſpatious ſtreets and even, as you ſee this Citie is. The houſes are all uniform, well ſerved with water, eſpecially in their Offices, which are alwayes built half under ground.

WE do not fortifie our inland Cities, (which are but few) thoſe only which are more maritim are munited, and built according to the neweſt model of regular fortification. They have not any Suburbs adjoyning, every ſuch Citie having a Cittadel to command it, and being ſtrongly garriſon'd: For our *Solomona* being ſo remote and unknown (though he fears not any forreign Invaſions, and leſs any civil Inſurrections) yet doth he for exerciſe ſake, as well to prevent the worſt, if either ſhould chance to happen (we holding it unlawful to make any war but what is meerly defenſive) for the better ſafeguard of his kingdom, keep alwayes a ſtanding *Militia* at his own expence, without any tax or charge to the Subject. And whereas you *Europæans* falſly ſuppoſe Gunpowder to be the late Invention of a Monk, we learnt the uſe of it from the *Chineſes* many hundred years ago: amongſt whom Guns were in uſe when *Bacchus* made his expedition into *India*, which was about the time of the *Iſraelites* departure out of *Ægypt*. We

WE have all our Cities built upon a little rise or ascent to them on all sides, both for the stately beauty and cleanliness. In the midst of each stands a large square Market-place, which is environed on the one side with the prisons for Offendours, *Corrigidorans* house, and the Armories, wherein are kept the Engins to quench fire, as well as all weapons of war, offensive and defensive, great guns, trains of Artillery, &c all in a strong and safe guarded Arsenal. Right opposite to these are the Courts of Justice, publick Halls for all Societies and Companies, Free Schools, and publick Schools (if it be an Universitie) we having three in three of the chiefest Cities. To make the others square, we have on one side the Theaters, common Granaries, *Amoscadoes* or *Lumbars*, the *Burse* or *Exchange* (if it be a Provincial Citie) and the Artillerie Gardens. And opposite to these the Hospitals of all sorts, for old and sick folks, for the maymed, for Children, Orphans, and all that are Lunatick. In the midst of all which large square stands the *Regimiento* or Common-Council house in each Citie, where the richer and wiser Inhabitants assemble to consult of the politic Government of the Citie.

WE have all offensive Trades more apart scituate, as *Brewers*, *Bakers*, *Chandlers*, *Butchers*, *Tanners*, *Dyers*, *Curriers*, *Felmongers*, in some back-parts in the out-skirts of the

Citie, by themſelves, and neer the river, to carry their filth away, leaſt their fulſome Trades ſhould with the badneſs of their ſmells offend the more pleaſant dwellings, or cauſe infection. All *Forgemen*, as *Smiths*, *Mettlemen*, *Tinkers*, *Pewterers*, and all other noiſe-making Artificers that deal in fire, dwell in a convenient place wholly apart by themſelves alſo, for the better ſafety of the houſes, as to prevent the trouble of their impetuous noiſes. For this cauſe alſo ringing of Bells, more then for the calling of the people to Church, is every where inhibited. And for other Trades and Occupations, each hath a ſeveral ſtreet or place by it ſelf, as at *Algiers* in *Afric.* Thus though they reſemble each other in many reſpects, yet in as many do they differ, either in largeneſs or elegancie of building, wherein they daily ſtrive to excel each other.

WE appoint in every Citie two *Juſticiers* of the Market, (who are every year choſen) to make a ſtrict enquiry into the juſt dealings of Tradeſmen, that they make no ill wares or counterfeit. They are particularly to look to the Water-Mills, and other Mills in each fortified Citie, and to all weights and meaſures, which are to be allowed of by them. For if they agree not with the Standard of the Iſland, they are immediately broken, and half the Delinquents goods that ſells by ſuch falſe weights and meaſures are forthwith confiſcate to the *Ærarium Charitatis*, & the party him

himself is sentenced to wear the brazen Collar for one year or more, according to the greatness of his Crime.

WE have in every Provincial City a *Surveyour General*, to set and order what Reformation is best in all places adjacent, and within his Præcinct in that *Province*. As what *Bridges, Banks, Fortifications, Aquæducts, Conduits, Channels, publick works, inundations* by breaches near the Sea may be prevented, as the other repaired and preserved. All which publick works are maintained out of the Common Threforie raised out of that peculiar Province, and *Supervisors* annually elected in every Citie and Village adjoyning for that purpose.

WE have likewise a *Providoran* General in every Provincial Citie, whose business is to see that all the common Granaries be alwayes replenished and preserved: our Corn being thus best kept from must and the rats, in boats, upon the water. To this purpose

WE have in each of the Universities a Colledge for *Agriculture*, wherein the *Florists, Herbarists*, &c. study, examine and appoint what ground is fittest for Corn, & of what sort, which for Wood, Grass, Meadow, Cardens, Orchards, Hops, Vineyards, Fish-ponds; which for Woad, Flax, Rape, Hemp, &c. as also for

all exotic herbss, roots, trees and plants, which will thrive alike here or in any Countrey, if ground fitting be found and prepared. These *Providorans* suffer not any Commons (by which the richer that can best stock them thrive only) nor any Wasts, Bogs, Forests, Fens, Marishes, Desarts, Heaths, or Parks, (but some few only for our *Solomonas*'s pleasure) but by inclosures or drayning improve all to the best advantage for the public good. So that by these means the rates of corn, wood, coal, with divers other commodities, what scarcity so ever happens, never exceed.

WE have many other good lawes for the improvement of Lands and Woods, as first of all. That none shall cut down any Timber Tree, but shall plant ten for it. That none of them shall be felled till of full grouth, and that before they begin to decay. That the Landlord shall have a third part of the profit of all Improvements: or at the expiration of his lease, shall either give so many years purchase for such improvement, or such quantity of the Land so improved as the *Providoran* shall judge the Tenant truely deserves. That every Tenant shall plant all necessary fruit-trees as Apples, Pears, Damsins, Pruans, Mulberies, Wallnuts, Cherries, chesnuts, &c. in all his hedges & places convenient, with which improvement only he may pay his rent and keep his family. That the moyety of his pasture grounds be sowed alwaies either with St. *Foin*, *La Lucern*, *Clo-*

Clover or other as beneficiall Treefoils, and the other half ploughed and laid in for sheep-pastures. That they plant Firrs for Masts, Ashes, Sallowes, Willowes about their Mansions, and Osiers in all moist grounds, the first for fireing, the last for use. That all decayed Farm-houses, Barnes, and out-houses belonging to them be re-edifyed by the Landlord, or the possession granted with the profits for twenty years to him that will expend the charge of building. That no rich man ingrosse all the commodities or forestall the Markets. To which purpose each City hath twelve *Sitonans*, that is, for every Port one, whose care is to see that none ingrosse the Corn by præemption; but that the Countrey people bring into the market proportionably to what they sow, reserving only what is necessary for their own families. These *Sitonans* are all subservient to the grand *Providoran* of the Province. These *Providorans* have a power to summon all whom they please to suspect, before them once a year, to give an account by what trade or occupation they get their livelyhood. If such cannot give a good accompt, they are sent immediately to the *Corrigidorans*, who either finds them work, or lets them forth the next Market day either to the Husbandmen or *Vignerons*.

WE appoint a certain size for the length of all our Swords throughout the Island. Allowing none to be worn ordinarily by any, but some few priviledged persons, in any of our Cities. We

WE allow no exceſſe in attire of embroderies or wearing Gold or Silver laces upon wearing apparel: Every Noble man, Magiſtrate, Merchant or Tradeſman, with their Wives reſpectively, being diſtinguiſhed with decent attire, ſuitable to his Calling or Profeſſion, and that faſhion not to be altered.

WE have in the three Univerſities, Colledges (beſides thoſe for Divinity, Law, and Philoſophy) for Mathematicians, Hiſtorians, Poets, Muſicians, Stage-players, Alchymiſts, Floriſts, Herbariſts, Chirurgians, Anatomiſts, and Phyſitians alſo. Unto the laſt are adjoyning large Phyſic Gardens, Theaters and Schools. In all of them all the Students are to apply themſelves particularly unto that ſtudy and art they firſt undertake, and none other, that thus all experiments may be ſooner reduced unto perfection, all Arts and Sciences ſoon learnt; all theſe ſeverall Colledges being very fairly endowed.

WE have one in the chief Univerſity called *Hiſtoriographus Regius*, who hath a great penſion allowed him for ſuperviſing all Hiſtory that ſhall be put out. For if they do not ſet forth the truth exactly, clearly, faithfully, conciſely and yet elegantly, without the leaſt deviation from it: *i. e.* neither by omitting any thing through ignorance, or for-

forgetfulneſs, his province it is to correct the Hiſtory; that poſterity may judge right of all præceeding actions, and not be wronged by any ſiniſter practices, or falſe gloſſes.

WE have beſides theſe in the Imperial City one Eminent *Academy* of ſelected wits: whoſe endeavours are to reform all errors in books, and then to licence them; to purifie our Native Language from Barbariſm or Soloeciſm, to the height of Eloquence, by regulating the termes and phraſes thereof into a conſtant uſe of the moſt ſignificant words, proverbs, and phraſes, and juſtly appropriating them either to the lofty, mean, or Comic ſtile. Theſe likewiſe tranſlate the beſt Authors, and render them in their genuine ſenſe to us very perſpicuous: and make Dictionaries in all Languages, wherein the proper termes of art for every notion and thing in every trade, manufacture and ſcience is genuinely rendred and with its derivation very perſpicuous.

WE have alſo in each of the provinciall Cities (which have Univerſities) Free Schools for the attaining of the Languages, Singing, Dancing, Fencing, Riding, and writing, either by *Brachugraphy*, *Hieroglyphic*, or an Inſtrument we have made to write two Copies at once, at one and the ſame motion, for diſpatch. For all which we have public Governours and Maſters fit for each place reſpectively; choſen by the repreſentative body of

of that *Academie* every three Years.

WE have likewise in every City publick Treſorers, Ediles, Quæſtors, Overſeers of the poor Pupils and Orphans Goods; who make a ſtrict account every Year of all receipts, disburſments and expences to the Magiſtrate or Governour of each reſpective City. Theſe Magiſtrates are not elected out of the Plebeians, Tradeſmen or Mechanicks only; but out of the Nobleſſe and Gentry, who are to reſide in theſe Cities, at ſuch times and ſeaſons eſpecially, we thinking it not diſhonourable for Noble perſons to govern in the City as well as in the Country. Theſe are all to give an account of their behaviour and government when their time expires.

WE have a Law enjoyning the chief Landlords æqually and charitably to divide their Lands and tenements in every City and Village, that one Tenant may not domineer over the other. Theſe Tenures are apportioned and ſet out that the Tenants may the better improve their lands by manure of all ſorts, planting of trees and vineyards, draining, fencing, building, &c. And the Landlords to this end are appointed to let them long leaſes at a rent certain without fine, to free them for the future from the exactions of griping Patrons.

We

WE permit no uſury but what is very moderate; and that but to ſome few Virgins, Widowes, or Orphans, who leaſt know how to imploy their moneys. Sometimes to Merchants or young Tradeſmen, if they be allowed of by the chief Magiſtrate as not idle, prodigal, debauched, riotous ſpendthrifts, or not knowing how to make good uſe of ſuch moneys, and honeſtly to employ the ſame to their advantage.

WE puniſh extortion ſeverely with the fine of ten times as much as the *Principle*, all which goes to the *Ærarium Charitatis*. But the party to the uſurious contract ſhall not be a ſufficient witneſs againſt the extortioner, becauſe no Man can be *teſtis in propria cauſa*. For ſuch as hide their treaſure, though ſuch loſe it as it were by not uſing it, yet if any one find it, it ſhall not be confiſcate to the King, as with you it is in ſome places, but ſhall all be forfeited and brought into public theſory for the wayes, and public repairs.

WE impriſon no bankrupts, or debters above two years, during which ſpace (if he were reduced to poverty by his own wilfull negligence, riot, exceſs, or folly) if he cannot ſatisfie his creditours in that time, he is for his eternal diſgrace enlarged; but ſentenced to wear the brazen collar and ſilver bel,

bell, that all good people may have warning how they deal with him, till such time as he hath fully satisfied all his creditours. As for decayed Citizens, the richer Landlords in City and Country are ordered to receive and place them in Farmes (for Coppyholds we approve not of) or other convenient places and offices, wherein they may thrive and restore.

WE punish all prophane, Atheisticall and customary swearers for half a year with the brazen collar also, and a pecuniary mulct to the *Ærarium Charitatis* for each offence. If the party reform not in that time, the bell is added also, that all good Christians may avoid his company. If in a years space he leave it not off, his tongue is bored through with a hot iron. The Sacrilege loses both his hands for that his impious offence against God. He that bears false witness, if convict, loses his tongue; a common lier his upper lip, and every malicious Slanderer his under lip. He that is convict of perjury hath his tongue cut out. He that is drunk once, is fined, if he practise it, he is interdicted all liquor, but water for a twelve moneth; and so often as he offendeth, so often doth he pay a set mulct to the *Ærarium Charitatis*, according to the quality of the Offendor.

WE have a *Law* inhibiting all forein rank Jews to live in this Iland, or a-

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ny to have converſe or commerce with them when ever they land, till they be converted & baptized. And that they may ſo be, we have a little Iſland belonging to us, aſſigned particularly for them, whither they are immediately ſent to be inſtructed in the faith, and after they are converted and received into the boſome of the Church, they are permitted to live and trade here as well as thoſe Jews we already have (who are not ſo perverſe as to deny Chriſt) or any other Natives. No kind of violence is uſed to them or any contentious Opinatour, ſo as his erroneous opinions ſtrike not at the root of Chriſtian Religion, or they do not vehemently inveigh againſt the *profeſſed* truth, to promote ſtrife and diviſion. But if they remain obſtinate, or renege, denying our Saviour, they are crucified in the ſame manner as they did our Saviour. For we have a law, that if any forrein Malefactour offend here capitally, he ſhall be puniſhed according to the cuſtom of that place wherein he was born, and every Offendour accidently caſt on this ſhore, or flying hither for refuge (which ſeldom here happens) we puniſh after the cuſtom of the place the fact was committed in, as you do at *Geneva*, but if any native do commit murther on his fellow ſubject abroad, he ſhall not eſcape unpuniſhed at his return, though the fact were done out of our Dominions (which is a particular defect in your law of *England*) for in ſuch caſes neither time nor place ſhould impede Juſtice which reacheth all.

We

WE that are *Alcaldorems*, before whom all suits and pleas are determined, as well civill as criminal, take a pledg of every one that is plantiff, equall in value to the thing he contends for, or if he have not so much, as much as he can raise, which, in case he sue maliciously and wrongfully, he forfeits. In criminall cases the accuser (being under the *Alguazillans* restraint also) is punished with the same infliction that the accused, if he had been found convict, should have been chastised with, if it appears on proof he maliciously and wrongfully have accused him. And here they are not hanged like dogs, but beheaded or shot like men. These upright *Alcaldorems* not admitting any Rhetorical pleas, but short and simple narrations, chose the dark, that they might not be moved to compassion by the sight of the Malefactour, and give their judgment without a word speaking; as the *Areopagites* in *Athens* did, men famed for their gravity and uprightness in judicature.

WE suffer no suit or plea to depend above half a Year, deciding it peremptorily without farther Appeals. If in that time they take it not up themselves, or agree by Arbitratours delegated for that purpose, we free the Defendant, and the Plantiff forfeits his pledg immediatly. All Officers and Clerks, &c. in all Courts have their certain fees, and those very moderate, and where they exact, all they have is forfeited. We

WE have to prevent all fraud in sales, mortages and conveyances of lands, certain *Escrivanans* or *Notaries* in every City who record all such Sales, Mortgages, Bonds, Suretiships, Judgments, Statuets, &c. Which book of Record written in *Salamandrian* paper, for a small certain fee any Purchaser or Mortgage taker may at any time search for his satisfaction. And for smaller things (because we permit no private brokage or sale of moveables to Citizens or Ttradesmen) we have in every City a great *Amoscado* or *Lumbar*, where all goods are either bought out right or pawned, to be redeemed in one twelvemoneth at certain easie rates.

WE have no Inns or cut-throat harbours (as you *Europæans* have) where the poor Travellour payes a fine for his rest at the will of his unconscionable Host. But instead of them we have *Strangers* houses, built and maintained at the public charg, in each of which honest Governours are elected every three Years, who are to give to all stranger-Passengers such fitting entertainment as they like and desire at certain easie rates. These are for the native Strangers in their Inland voyages; for the foreign, yours where you lodg, is only provided, and that without any paymaking.

WE ordein Post-horses or Mules, Carrioles, Wagons, and Coaches, who are to passe at certain dayes and hours their set stages, and convey them at certain easie rates: which is much for the better, safer and easier transport of all passengers. We observe the like order for all water passages also, which we cut frequently between Town and Town for the better carrying of commodities. And to prevent lameness of Horses we erect at each Karan a *Smiths* Forge in all public roads.

WE condemn none to dearh unless the matter of fact be evidently proved, and by the verdict of twelve sworn men be so adjudged, and the parties own confession. In which case after he is found convict by strong presumptions, he is to be kept close prisoner, and to be fed with nothing but bread and water till such time as he confesses the fact. After that, and that he hath given good testimony of his serious repentance, he is according to the Law executed, unless upon the Judg and Juries petition to our *Solomona* for his life, out of his abundant clemency he be by him pardoned: which rarely happens. All Civil affairs of *Meum* and *Tuum* are tryed also by a Jury of the same number of able, honest, understanding persons, and such as are generally known and approved of for their integrity and understanding: These Juries being never

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packt or made up *ex proletariis*, who many times with you ſerve for your money and not for conſcience.

WE that are *Alcaldorems* as well as all other public Officers, when once come to the age of ſeventy, are freed from all public ſervice; and have our *Quietus eſt* ſent from our *Solomonæ*, remitting us with thanks for our former ſervices, and our former Salaries ſtill continued to us during life; to our eaſe and quiet.

WE have no reverſions of Offices, Benefices or Martial preferments granted; Firſt, becauſe our *Solomonas*'s liberty of advancing perſons of known merit ſhall not be impeached. Secondly, leaſt any attempt ſhould be made againſt the preſent incumbents lives; and laſtly, that all perſons may equally have encouragement to ſtudy and merit better in hope of advancement.

WE hold it Sacrilegg to conceal, hide or keep any goods from the true owners, that through Shipwrack are caſt out of any veſſel, or periſh by loſs thereof, and land themſelves on our ſhore. Their peril, loſs of Ship and ſpoil of goods being wreck enough, for which inſteed of robbing them of what the devouring ſea hath left them, we not only commiſſerate them, but with the faithful reſtauration of their own repair all their otherwiſe ir-

recoverable losses, if any survive to declare them. If none can claim them, then the next *Ærarium* must have them. This injurious custome of adding affliction to affliction is I confess to frequent with you *Europæans* that live upon the seacoasts, and gape for such booties, calling such wreck *Gods-good*, which you unjustly detein as your own in the Devils name. But on the contrary to prevent such calamities, we set up constantly nights several *Pharos* or lights on high hills and Towers to direct the Seafaring passengers how to avoid both rocks and pirates. And for their better security by way of prevention, we suffer no ship to go forth without six very skilful Pilots in it at least, and those well approved of by the Admiralty.

WE have for the better advance of *Navigation* and encrease of expert Pilots a constant Lecture of it in the three principle maritim Cities, the Readers of which Science are to instruct our Mariners in al maritim causes, in penning and reducing Sea-fight into an art, as many have done Land service, and as your Sir *Walter Rawleigh* attempted the same (whose directions therein it were to be wished were to be found out and augmented) in the principles of *Astronomy*, *Geometry*, and the Art of Swimming and diving, so necessary to recover goods lost and sunk in the bottom of the Sea; and these have a large allowance from our Admiral, to prevent those

often Ship-wrecks which through the rawneſs and inexperience of the ſeamen might otherwiſe happen.

WE have in our hot Bathes for the true rectifying and mundifying of diſeaſed Bodies, able Phyſicians allowed of by the Colledg, at a certain ſtipend to examine the ſtate of every body that ſhall go into, or take into them any purging or mundifying waters; none being permitted to uſe them without their approbation. This is to prevent the death of many by the errors of a few unskilful Empericks, who not rightly underſtanding the true œconomy and ſtate of their patients bodies, or finding out the peccant humours and parts worſt affected, commonly expell humours leſs offenſive to their final prejudice. The like care is taken in all Cities and Towns that no *Apothecaries*, *Chirurgians*, *Women* or *Empericks* ſhall adminiſter Phyſick to any patient or prepare it, not ſo much as to their own husbands, wives, Children or Servants, without the Phyſicians ſpecial advice and direction appointed for that place.

WE have great encouragements for all ingenious perſons, and give great honour and reverence as well as large rewards to the Authors of all new and good Treatiſes, whether Divine or humane, of all artificial inventions, diſcoverers of new Countreys, Minerals, Earths, Waters, or whatſoever elſe

is useful to mankind, either at home by rewarding them with great Pensions, or from abroad by erecting their statues.

WE study the publick good so much, that whereas we reward those that discover, so he is in some measure punished that conceals and hides a benefit which may pleasure his countrey: For they that do no good when they can, as well as they that do mischief are here accounted debtors alike, and are looked on as unnatural children to their Common parent their Countrey.

THis said, he offered me the view of their *Codes* and *Presidents*, if at any time I pleased to come to the Seminary of *Law-Students* to be farther instructed in their laws and form of Government. Here I rising up made a low obeysance, and kissed the hem of his tippet again: giving him many & large thanks for the favour he had already done me, in imparting to me so many wholesom laws and divine constitutions. And though he seemed willing to enlarge the conference at that time, wishing me to sit down again by him: yet to prevent me of that happiness in came immediately a messenger with a red tip-staff gilt at both ends, in his hand, & whispered him away about some urgent affairs. Whereupon troubled a little to leave me so abruptly, he turned to me, & said, *My Friend, at this time I must ask your pardon, being commanded hence in hast: to morrow*

row or any day next week if you please to see our Seminary, I shall be at more leisure, and glad to enlarge my self farther to you. So he left me, and as he went out caused the delinquent to be taken forth the Pillory: whence descending he fell down upon his bare knees, and asked the *Alcaldorem* and all Christian People, whom he had by his ill example offended, forgiveness. This done, and the Judge forgiving him, and giving him a short monitory charge, he went about his affairs; whilst the poor Offendour was led away to receive the other part of his punishment.

The next day my intended visit to the *Alcaldorem* was prevented, for *Joabin* came that morning early to see me, and told us (*Sirs*) you are like to be enriched three dayes hence at the next City about two Karans and a half of with the Regalio of as pleasing an enterteinment, and specious shew, as *I* believe your eyes have ever beheld. For the ingenious *Verdugo* (so was he called) that hath of late found out the way of making Linnen cloath, and consequently paper of *Asbestinum* or *Linum vivum* that fire shall not consume the writing (which paper is called *Salamandrian*) by the help of some mineral powders and the Spirit of Vitriol, is, being born and bred there, for this his rare invention, now there to be honoured by the chief of all the City and province, and after a great Feast and other ceremonies and pastimes, to receive his reward. This according to the Custom is

alwaies made proportionable to the worth of the invention and the merits of the person. I shall therefore (said he) provide a convenient place for you and your fellows, where you shall all see his graceful entrie into the the City, and entertainment afterwards at the great Hall of *Solomons* House; where I will also provide for you a standing to behold the *Triumphs*, to hear the speech which is to be expressed in the Spanish tongue, as also a pastoral enterlude. We all thanked him for this his noble offer, being exceeding joyful at the news. The præfixed day being come, conducted by him we all got thither betimes on Mules he provided, and took our stands near the Gate St. *Mark* (the Gates there taking their names from the Churches they stand next to) where all the Nobles, Magistrates and chief Citizens splendidly equipped met *Verdugo* on Horseback, and welcomed him at his first entry.

He was a middle-sized man, of a sprightlie meen and ingenuous countenance, discovering in his bold aspect a subtile vivacity and promptness to undertake and perform great things. Here appeared forty proper men on Horseback, all clad in crimson satten loose coats. Immediately after them and before *Verdugos* chariot, a stately *Pageant* no less glorious then the other, was drawn with fower black horses a breast, richly trapped and plumed, wherein on an imperial throne, a fair youth, personating *Minerva* the Goddess

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of Invention was ſeated, holding forth in her right hand a rowle of Paper, fired at both ends, as who would ſay, lighting *Verdugo* to his crown of Glory. This emblem (as he told me) is ever varied according to the preſent invention. *Verdugo* followed mounted on a high Triumphal *Chariot* of gilt *Cedar*, drawn by fower milke white *Jennets* a breaſt, and thoſe trapped with ſcarlet and ſilver-embroydered velvet. His veſtment was like himſelf, youthful both for faſhion, garb, and colour, being of a graſſegreen ſattin, made cloſe to the body, and over it a mantle of the ſame richly embroydered, and lined with cloth of ſilver, careleſly hanging over one ſhoulder. On his head he wore a light gold Laurel enameld with green: through which his auburn locks, both long and curling, did burniſh and ſhine like ſo many ſunbeams. By his ſide he wore a ſilver hilted ſword, tyed in a fair crimſon taffata embroidered ſcarf: which weapon (as *Joabin* told me) was only permitted to theſe triumphant inventours to wear ever after in the City, to maintain and vindicate themſelves the ſole Authors of that their invention againſt all counterfeit pretenders or gainſaying oppoſers. To this end he wore a bright gantlet alſo on his right hand inſtead of his glove: the other being carried by one on horſeback immediately before him. Cloſe behind his Chariot attended the *Nobles*, *Magiſtrates*, *Gentry* and *Citizens*, two and two; the chief on horſeback, the reſt on foot: the

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ſtreets and windows (which were richly carpetted) being thronged with orderly and ſilent Spectators. Whilſt they all advanced thus towards the great Hall, this firſt part of the ſhow being paſt, the Jew haſtily conducted us a back way to the Palace, that we might there be ſeated before the reſt came, to prevent the preſſe of People that flocked thither as it were to ſome Coronation. As ſoon as *Verdugo* came into the great Court before the Hall (which ecchoed with Trumpets and other loud inſtruments) they all lighted from their horſes attending *Verdugo* on foot; who then alighted alſo from his Chariot; and at his entrance into the hall was embraced with both arms, (by that ſame Father that before had given me his bleſſing) and who there ſtood with the Fraternity of the Houſe ready to receive him. Cloſe by him one of the chief and moſt eloquent Brethren did there deliver a moſt elegant ſpeech. The effect of it was the commendation of Learning in general, with a particular Encomium of that his late invention, extolling the admirable ingenuity thereof for the perpetual advance of Learning, with a full exemplification of the good and benefit that did indubitably accrue not to themſelves only but to all poſterity, and concluding with great thanks to the happy inventour of that noble Art, and praiſes to God the enleightner of our underſtandings, and ſole Author and Giver of all good things. This gratulatory *Eulogium* being

ing finiſhed, the *Father* of *Solomons houſe* took off his green upper mantle, and inveſted him with *Minervas* long Robe, which was a ſtole down to the ground, richly embroidered of gold, ſilk and ſilver flowers in needle work. *Minerva* then took off his former Laurel, and placed her own Garland upon his head, which was moſt elegant for compoſure, adorned with all the variety of the choiceſt flowers expreſſed in their proper native colours, and to the life ſhadowed forth in ſilk, gold and ſilver. Over it was ſuperadded a Crown of divers raies, in each of which in fine ingravery the names of all the moſt ingenious Authors and Inventours ſince our firſt *Altabins* time (who was the firſt King of this *Iſland*) were curiouſly inſerted. This done, the Father laying his right hand bare upon his head bleſſed him (as he was preſented to him on his knees by *Minerva*) ſaying: *God bleſſe thee, my Son, and enlighten thy great underſtanding more and more, for the benefit of mankind and this our Iſland of* Benſalem. *We admit you now as fellow, Brother and Companion into this our Societie.* Here *Verdugo* having bowed and kiſſed the verge of his Tippet, the Father lifted him up with his right hand, and fixed him on his legs again: And immediately preſented him with a great ſilver Baſon full charged with 5000. Duckats in Gold, declaring farther that beſides that gratuity from the Society, the State was pleaſed to reward his great deſerts with the yearly penſion of 5000 Duckats

more

more to him and his Posterity. Thereupon he requested him to declare his invention, with the true manner of effecting it, according to custome, for the public good of the state and benefit of mankind. The reason of this their custom (as *Joabin* told me) was not so much to prevent *Monopolizing* or ingrossing that beneficial commodity to himself, wherby he only might vend his bad wares (which would be but the enriching of one man to beggar many) but chiefly to instruct others also in it, that the Invention should not perish with the Author; and be rather meliorated and augmented by the æmulous wits of Ingenious imitatours. Then after he had presented to him in writing the Schedule of the true manner of perfecting that work, the Father did take him by the left hand and *Minerva* by the right, leading him thus betwixt them into the next great room (which was richly hung and carpetted, and where he was sumptuously feasted; all the house in the interim ecchoing with variety of sweet musick, sometimes still, otherwise loud, sometimes resounding with joyfull acclamations, and sometimes again with soft melodious songs, the first proclaiming, the last whispering the praises, worth and merits of the ever famed *Verdugo*.

Whilst they were feasting within, *Joabin* told me, that so soon as dinner was ended; the *Father* was to record the invention in a book of that *Salamandrian* paper *Verdugo* had pre-

sen-

ſented them; with his the Authors name and Sirname, and place of birth, and the true manner of effecting it, the inventour himſelf being by, to atteſt it his invention under his own hand. This book of Regiſter (ſaid he) is carefully there to be preſerved in *Solomons* Houſe to all perpetuity. Then leading me into a long and large Gallery by the Hall, he ſhewed me the ſtatues of all the prime inventours in many ages before, wherewith that ſpatious room was above almoſt furniſhed round. Amongſt the reſt he firſt pointed out the inventour of Paper, whoſe name (as he there ſhewed it me under written) was *Papyrius*, whence it took it firſt denomination; and not from the *Ægyptian Papyri* or ſedgy weeds they firſt uſed (as you *Europæans*, ſaid he, conjecturally ſuppoſe) being preſt into thin flakes or leaves, and dryed, to write on. For this ſame *Papyrius* (he added) firſt invented our paper made with rags in King *Ptolomies* time, a little before he raiſed his famous Library at *Alexandria*. Then he ſhewed me the Effigies in tranſparent Chriſtall of the unfortunate inventour of *Vitrum ductile* or malleable glaſs, whoſe invention *Tiberius* rewarded with death, and juſt underneath it this *Epitaph* written,

Qui vitro & ſibi vitam dedit, electro velut
Apes incluſa & perlucidior ſuo,
Monumentum glaciavit hoc ære perennius,
Faber.

Quem

Quem dum vitreum enecavit Tiberius,
Inventum non potis erat egelidare.

Next to that was the Pourtait of him that firſt invented the *Pixis nautica* or Sea-card to ſail by with; and this *Encomium* of the perſon under it,

Acum qui tetigit, & acus indicavit uſum,
Terra di Lavoro oriundus, & natare te docens,
Ipſe ſtat in cælis
Septentrio,
Flavius.

Then he pointed to me the ingenious Inventour of preſerving Gunpowder from taking fire, by which preſervative art, learnt probably from hence, the *Venetian Arſenals*, *Magazins*, and Cities are preſerved from ruine, under which to the eternal memory of the Authour I read theſe fower lines,

Ignem è cælo ſuffuratus eſt Prometheus;
Hic alter è pulvere nitrato, Sulphur;
Gaſparus Botallus: Oh divina Furta!
Quæ ſalvos interim nos eſſe juſſitant!

Cloſe by him was the pourtrait of *Magellanus* his ſhip, called the Victory, ſailing, and of himſelf on the upper deck of it: and underneath it theſe verſes inſcribed,

Prima

Prima ego velivolis ambivi curſibus orbem,
Magellane, *novo te duce ducta freto;*
Ambivi, meritoque vocor Victoria; nunc mi
Vela alæ, pretium gloria, pugna mare

And next by him he ſhewed me with a certain Aſteriſm of high remarque, the bold Sr. *Francis Drake*, pictured alſo ſailing on a little globe; who next after *Magellanus*, he told me, girdled the world, with theſe verſes underwritten,

Drake, *pererrati novit quem terminus orbis,*
Quémque ſemel mundi vidit uterque polus:
Si taceant homines, facient te ſidera notum;
Sol neſcit comitis non meminſſe ſui.

Almoſt next to this he ſhewed me the ingenious phanſie of the Painter *Palaton*, who had pourtraied *Homer* that Prince of Poets vomiting, and all the reſt of them licking it up, with this Diſtic writ underneath it,

Adſpice Mæoniden, a quo ceu fonte perenni,
Vatum Pieriis ora rigantur aquis.

Cloſe to this ſtood that elaborate and moſt incentive piece of *Venus*, which *Praxiteles* drew ſo to the life that a young man fell in love with it; with this diſtic under it,

Ixion nubem, Juveniſque hanc deperit umbram:
Non tamen hæc Divæ eſt umbra, ſed ipſa Venus.

By

By it was *Myrons* brazen Heifer, so lively expressed it deceived both the herd and pastor, as it almost did my self (said he) at my first beholding it; with this Epigram affixed,

Bucula sum, cælo genitoris facta Myronis,
Ærea: Nec factam me puto sed genitam.
Sic me Taurus init, sic proxima Bucula *mugit,*
Sic vitulus sitiens ubera nostra petit.
Miraris quod fallo gregem? Gregis ipse magister
Inter pascentes me numerare solet.

Nere these he pointed out the famous Statues and Pictures of those *Italian* Limners *Michael Angelo* and *Raphael Urbin*, whose Phisnomies were there drawn to the life severally with their own hands; and by them that of *Durerus* of *Noringberg*, under whose these lines as his *Epitaph* were written,

Hic ille
Germaniæ Pictor manum de tabulæ
Jam lassus trahit inimitabilem,
Cui Apelles si nunc viveret
Palmæ cederet gloriam.

On the other side omitting many of lesser note, he shewed me the statue of *Simon Stevinius*, that excellent inventour of Geometrical engins and proportions, and of the sailing coaches, sitting himself in a coach of black marble that seemed to travail without horses; and underneath it these verses written,

Ven-

Ventivolam Typhis deduxit in æquora navim,
Jupiter in ſtellas æthereamque domum;
In terreſtre ſolum virtus Stevinia: *nam nec*
Typhy tuum fuerat nec Jovis illud opus.

Next under him, as well worthy ſo to be placed, ſtood the head only of the ingenious *Boniger* erect upon a brazen winged colomn. This is the man (ſaid he) who firſt gave the vigorous motion to the ſhip, that by the help of an artificiall *primum movens* within it, and but one man to move the ſame engin (which is placed on the ſide of the Veſſel) it ſailes without help of oares, in the greateſt calm, & ſometimes againſt wind and tide. This is the man that contrived the Horizontal ſailes, by which three ploughs may go together, & at one time both plough, ſow and harrow. The ſame man likewiſe (ſaid he) invented the flying chariots to be born up in the air, underneath whoſe effigies theſe words in great gilt letters were written,

Ventorum Dominus Oceanique,
Hic in vado naufragus equitat
Thomas Boniger.

Next to him he ſhewed me the ſtatue of *J. Neper* Baron of *Merchiſton* who firſt invented the whole uſe of *Logarithmes*. And next to him were erected the ſtatues of *Johannes Regiomontanus*, who made the wooden Eagle and iron flie;

And *Erasmus Rheinhold*, who transcended all in the rules of Tangents and Secants. And not far from these he signally pointed out the statue of that most learned Geometrian *Thomas Harriot*, who was the first, he told me, that found out the *Quadrature* of the Circle, &c. There is also (said he) the perfect effiges of your Learned Dr. *Harvey*, the happy Authour of, the bloods *Circulation*, which I vewed with this Inscription underneath it,

Qui motum Circulationis dedit Sanguini,
Hic Stator est perpetuus
Dr. John Harveyus.

With the prospect of more of these your *Europæan* inventours, as the inventours, of clocks and pendulous, of Wind-guns and wind-Jacks, of Brachygraphy, and Chorography, the ingenious contriver of preserving chimnies from smoking; of the Reviellirs, which at the same instant sound the alaram, strike fire, light the candle, & of making the tenth part of fire serve for brewing, by placing the Cauldron and making the furnance exactly: Of the *Expulsative* powder: Of making a little vessel to swim under water undiscovered, to blow up ships, bridges and houses: with many other of our own Island Inventours, (all whose excellent pictures are either in tables, or engraven, or cast in brass, or other mettals) I could entertain you longer; but since you are now here *I* will otherwise (said he) entertain your

your phanſie (leaſt to much of the ſame ſhould breed a nauſea) in ſhewing you thoſe rarities of nature and Philoſophical ſecrets, which being not vulgar, will by the vulgar ſcarce be underſtood or believed.

Thereupon he carried me to a little cloſet at the end of that gallery, whoſe door at his firſt knock one of the Fraternity opened: who with a complacent deſire to ſatisfy my greedy curioſity, was willing to expoſe whatſoever rarity *Joabin* pleaſed to call for. *Joabin* told him, that for his part he durſt not be ſo bold: but whatſoever he pleaſed freely to communicate, or let us ſee, he ſhould take for a very great favour. Hereupon he immediately reached forth of a little Ark, wherein many rarities were placed, a Loadſtone far bigger then that which holds up *Mahomets* tomb in *Mecha*. This is the truely pretious ſtone, of ſuch divine uſe (ſaid he) that by its charitable direction it not only ciments the divided World into one body politic, maintaining trade and ſociety with the remoteſt parts and Nations, but is in many other things of rare uſe and ſervice. I ſhall not open all its properties (ſaid he) moſt of them being already known amongſt you *Europæans:* I will only unfold this uſefull and moſt admirable concluſion upon it, and which hath been but lately here experimentally diſcovered; which is this. Two needles of equal ſize being touched together at the ſame time with this Stone, and ſeverally ſet on two tables with the Al-

phabet written circularly about them; two friends, thus prepared and agreeing on the time, may correſpond at never ſo great a diſtance. For by turning the needle in one Alphabet, the other in the diſtant table will by a ſecret Sympathy turne it ſelf after the like manner. This ſecret was firſt experimented here by one *Lamoran*, who being ſuſpected of Apoſtacy, becauſe of his great intimacy with one *Alchmerin*, his friend and a Jew, and his little adheſion to ſome of his opinions, was ſent into the Iſland of *Converſion* cloſe priſoner: who there to hold conſtant intelligence with his intimate, firſt found out this admirable invention. And therewith he ſhewed me thoſe two very tables by which, during that his confinement, thus they commun cated their thoughts each to other. He next ſhewed me a *Selenoſcope* to view the Moon, Stars and new planets, and a rare *Microſcope*, wherein the eyes, legs, mouth, hair and eggs of a Cheeſmite, as well as the bloud running in the veins of a Lowce, was eaſily to be diſcerned.

Then he brought forth the great Burning-Glaſs which *Proclus* made, wherein the Sunbeams contracted might like lightning fire ſhips at a very great diſtance. The ſame, he told me, *Archimedes* imitated when the Romans beſieged *Syracuſe*. Here is alſo, ſaid he, that ducktile glaſs, which *Faber* the Inventour thereof firſt preſented to *Tiberius Cæſar*, which is ſo plyable that it is not eaſily to be broken, yeilding

yeilding to the ſtroak of the hammer like ſilver or Iron, and which, though we dayly make of the ſame, we preſerve as a ſacred Relique in memory of the Inventour whom he put to death. Then he produced out of a large vial ſome of that Powder is called *Sympatheticall*, and is now grown common in *Europe* alſo. This is (ſaid he) the moſt ſalubrious balſom in the World, and cures all wounds that are not mortall, in a very ſhort time, at diſtance. It is made (ſaid he) only of the pureſt vitriol calcined white in the Sun, to which we add the gum of Tragacanth; this ſtrewed on the bloody cloath or weapon, the ſpirits of the Vitriol incorporating with the blood, the wound by attraction of light and of the Sun heals; the atomes and ſpirits of the blood by diffuſion participating either heat or cold. So that if the wound be kept clean onely and in moderate heat (as this incorporation of blood and powder on the cloath muſt be) in three dayes the wound ſhall be cicatrized and perfectly healed. And without it I wonder (ſaid he) why you Europæans will go where warrs and fightings are ſo much in requeſt and ſo frequent.

Then out of a little box he produced ſome of that powder, which he called *Expulſative*, ten grains of which mixt (ſaid he) with half the ordinary quantity of Gunpowder for a charg, ſhall ſend the bullet as far agin out of a Canon, as a full charg of the other ſimply, and do the ſame execution: and ſo proporti-

nably to the powder out of leſſer guns.

Theſe two lamps which you here behold (ſaid he) ſhinning in theſe two large and cloſe ſtopt vialls, are of *Incumbuſtible oyl*, which (ſo as no air comes to it) will never be extinct: the oyl being compoſed of a bituminous liquor & that pitchy *Naptha*, which flows out of a kind of brimſtone-lime near *Babylon*.

Then he ſhewed me (for to me as a Stranger he moſt addreſſed himſelf) *Archimedes* his ſilver Spheare of heaven he made, where the Sun, Moon and Planets kept their orderly courſes according to nature, as the fixed ſtars their ſet ſtations, by an artificial Engine within, moving each wheel and ſphear to true and exact diſtance of time and proportion of figure. The like, ſaid he, your Emperour *Fardinand* ſent to *Solyman* the great Turk, but that was nothing ſo exact, or near ſo larg as this.

Then he brought a ſmal vial of rarifyed water, in which the duſt of a Roſe or any other plant incinerate and burnt to Aſhes, the remaining ſalt ſurviving in thoſe aſhes & put into that revivefying liquor, the Roſe or plant ſhall reſume its priſtine ſhape and colour.

Then he ſhewed me ordinary Ice, petrifyed and ſo hardened by art (he ſaid) that it was as uſefull as ordinary glaſſe or Chriſtal, though not ſo tranſparent, and which no ſmal fire ſhould thaw. With ſeveral other the like rarities he entertained me till ſuch time as

the

the feast was ended, and *Verdugo* his invention was enrolled. And then, with thanks given to him for this great favour, *Joabin* led me back to the rest of our fellows (who kept their stations in the great Hall: whither we saw *Verdugo* led and attended back in the same Order he went thence, and seated in a chair of Crimson velvet at the foot of a little Throne covered with the same and richly embroiderd with Gold, having a rich Canopy of state over it of the same in the midst of the stage, whereon sate the Father of *Solomons* house that had adopted him. On the other side at his foot on a Cushion of state somewhat lower sate *Minerva*: Hereon after most ravishing Music and several scænes silently repræsented to the eye, was acted to life with *Roscian* meen, a pleasant and most facetious Comedy; in which the Arts were all in witty contentions æmulous of præcedency. The Pastoral being ended, and all the other scænes in curious Landskip represented to the admiration and joy of each spectatour, the Father descended from his Throne, and gave *Verdugo* thanks in the name of *Solomona*, and behalf of the whole Island, for his great industry, care and paines in the happy discovery and effecting of that his noble invention: *Wishing God might blesse and prosper all his future endeavours.* *Verdugo* returned his thanks also with a grateful ackowledgment after mutual embraces and solemn leave taking, and then all the company as silent as the night

(which was then almost approached) dissolved each one betaking himself to his several home, and we to ours upon our Mules, which there at the gate stood ready for us. The next Morning I went betime to the Seminary of *Law-students*, which was a fair and spatious building consisting of three large Courts, in the middlemost whereof the *Alcaldorems* inhabit, the other two being filled with the *Procuratorans*, *Advocatorems* and other Officers of smaller note belonging to that Society. In the midst of this middle Court on the right hand of it (as I was directed) I ascended about six steps, and then entred the lodgings of that good and learned *Alcaldorem* (who before had invited me thither) those being very spatious, neat and gravely furnished. He was not married (as few of the *Alcaldorems* there be) not that they are inhibited marriage; but in case they be not martyred before they are advanced to the seat of Judicature, they seldom marry after. Partly to avoid the jealousie of others through the temptation of a covetous wife, who may be wrought upon with gifts to move the Judge in private to favour such or such a party, or at least be suspected so to do: And partly to avoid the trouble of Oeconomics, their whole time being taken up in the study of the Lawes and the due administration of public Justice. For they are very intent and upright (as the Jew had informed me) never listning to any cause before it be brought before them in open court, to be decided

cided immediately upon hearing. After he had led me through a long Gallery furnished round with the most eminent *Alcaldorems* pictures of that Island; he brought me into a very fair library consisting altogether of Lawbooks, Civil, Canon, and Municipal of all Nations: at the upper end of which in golden Characters on Black Marble was Gods Law inscribed, which he delivered to *Moses* in the ten *Commandements*. Now my Friend (said he) not to let you wander in this Labyrinth of learning, I shall shew you according to my promise the *Codes* and *Institutes* of Law particularly belonging to this our Island of *Bensalem*. At which I bowed and followed him close as he conducted me by the hand, to the upper end of that Library: where opening the door of a fair inner Repository just underneath the Law of *Moses*, he brought me into that lesser *Vatican*, whence out of a gilded Ark all covered with *Mosaic* work of the best sort, he took me out a fair Folio rarely bound and covered with crimson velvet and embossed with Gold. Herein, he told me, (this being one of the ten *Codes*) was the fundamentall Law not of that Island alone, but of all other Kingdomes and Nations, this being the Original whence all other Nationall Constitutes were first derived. Having unclasped it, and opened its leaves full of red Characters, he offered it me to kisse first, which I did, and then to peruse. But though the hands were all seemingly very legible, yet being

ing written by their ſeveral Kings in their Native Language, which I ſo little underſtood, I humbly requeſted him, that as he had already been pleaſed to dilate upon them, ſo that he would alſo do me the favour farther to interpret. *H*erein he ſhewed a great willingneſs to inform me farther, but to prevent me of that happineſs, an *Alguazillan* ſummoned him away to do ſpeedy Juſtice. This muſt not at all be neglected; therefore *My Friend* (ſaid he) *have me excuſed* at this time: when I am at leiſure you ſhall command me farther. So he went immediately and put on his purple rob, whilſt I took my humble leave of him and went home.

The next day *Joabin* came to us, and would needs ſhew us the City (which we had but ſuperficially viewed before (with the ſeveral Churches, *Palaces*, *Noblemens houſes*, *Hoſpitals*, *Noſocomies*, Gardens, Groves, Grottoes, and other rarities of greateſt fame in it. This was (as he told me) the largeſt, moſt beautiful and populous City, next to the Imperial one wherein *Solomona* reſides, of the whole *I*ſland. This *Bellatore* (ſo was the City we lived in called) was ſcituate upon a little riſe in an open level Countrey, & about ſome eight miles in circuit. Two ſides of it were invironed with a large watergraft, and within upon the verge or bank ſet with ſix rows in equal diſtance with tal Pine and firr trees. It had twelve gates and twenty four towers, two Towers being placed between every Gate of equal height and bigneſs.

neſs. The whole Fabric of buildings, which was all of one height in the ſame ſtreet, was ſeated within the wals without any adjoyning Suburbs. The ſtreets (which were all thirty foot in breadth) were paved through with great ſtones of Marble, ſuch as the Houſes were all built with on the ſides, and in the midſt with large round and very ſmooth ſtones, the drills and water Channels being on each ſide of the high way near the houſes. Every houſe there had leaden Ciſternes to preſerve all the rain water that fell from the houſes, this being for many uſes conceived better then any other. But the moſt neceſſary uſe of it is, at any drought when the ſprings ſhould chance to fail; or the Pipes be faulty. At each door of their houſes alſo they had leſſer receptacles for the Urine, which they uſed for ſome lands, as well as to make ſalt Peter with. On each ſide of the ſtreets were marble pillard Cloiſters to walk dry under in the Winter and cool in the Summer; Some of the pillars being inlaied with *Jaſper*, *Onyx* and other pretious ſtones. Almoſt through the midſt of the City ran the ſtately river *Guavalare*, famous for his ſpring in curing many diſeaſes. Upon this river within the walls ſtood ſix ſtately ſtrong bridges, ſo broad and ſo high that ſhips of good burthen might ſail under them. The Citadel was invironed as in an Iſland with this ſtately river, and fortified with two wet grafts beſides; to which their was no paſſages but by drawbridges, and

thoſe

thoſe counterſituate. Having ſhewed me that alſo with its inexpugnable ſtrength (which is rarely permitted to any Strangers eſpecially) he led me to the *Chriſt Church Cathedral*, ſituate upon the higheſt part in the City, next that whereon the Cittadel ſtands, which overlookt and commanded all the town. From a pleaſant towre of this Mother Church he ſhewed me at once the reſplendent glory of the whole town, the curious pile whereof being compact of ſuch uniform buildings all covered with Copper, beautified with gilt pinacles, and high well formed Towers, was ſo pleaſant a proſpect, that I ſtood amazed and dazled with the luſtre, being unwilling to move thence, I was ſo raviſhed with admiration and delight. We deſcended at laſt into the body of the Church, in which were no pewes for any to ſit and ſleep in, only ſeveral rows of matts thick ſet for the people to kneel on; for eaſe, he told me, helps devotion, whereas hardſhip and ſuffering at it diſtracts the mind and makes it ſeem tedious. Here the Women kneel or ſtand about the upper pa t of it, ſurrounded with the females of their Families, that they may not be ſeen of the men, who ſtand lower amidſt their male Servants. The firſt cuſtom is to teach their families good diſcipline by example abroad, the latter of parting the ſexes is to prevent diſtraction, and that adultery which may be committed with the eye. To this purpoſe the men there wore black Cypreſſe veils, though they were bare-

headed,

ſteaded, and the Women white veils over their heads and face, loſely hanging. It was odoriferous, lightſome, and glorious; the heavenly Muſic alwaies reſounding between both the ſacrifices of Morning and Evening without any noiſe or diſcourſe. The gates alwayes in the day time ſtood open, the men entring and going out alwayes at one, and the Women at another. Here he ſhewed me the moſt elegant picture of the Church Militant, myſteriouſly but lively drawn by *Titian* in a large table, and hung on the South-ſide wall. The armes under it were thus diſplayed: over a field argent watered with tears *Guttee Gules*, a Chief *Nebulee Sable*. Underneath them was this motto in their own language, which he rendred to me in Spaniſh: *Tears and prayers are the Churches Arms.* On the one ſide of it was the picture at large of *Hieruſalem* and the *Saviour* weeping over it. On the other the pourtrait of him in his zeal ſcourging the the buyers and ſellers out of the Temple, moſt expreſſively drawn to the life by the ſame hand; with this holy text underneath it in Greek, *My houſe ſhall be called a houſe of prayer.* Right oppoſite on the North-ſide wal ſtood that large & famous Original of *Michael Angelo*, which depainted our Saviours ſecond comming at the day of Judgment. In ſhort, it was every where adorned with the choiceſt and moſt divine pieces that were ever any where to be ſeen.

Having viewed the Church round with all its

ed for Morning no sooner appeared, but *Joabin* accompanied with thirteen Carrioles, desired that the whole company would be spectators of that solemn festivity, to which purpose he had brought (he said) Carrioles enough and those convenient for us all. His importunity would not admit of any denyal, so that we all ascended into them as he had ordered our places, & advanced somewhat before sunrise. Sometimes drawn by land, and otherwhiles at certain stages by water, that evening we arrived at a convenient *Vento* or Inn in the midway, where we had all conveniencies and respect imaginable, besides our enterteinment, which was *Gratis* to us Strangers only. The next morning we again prevented the sun by our early advance, in regard we were to reach the Court that day, which we did in good time with much ease and pleasure. But by the Way a little before noon we entred one of the three Universities, wherein was the most famous Colledg of *Agriculture* that the Island afforded. Here after we had refreshed our selves, to pass away two or three howers of the hottest part of the day, he brought me acquainted with the *Providoran General* and Principle then of that famous Colledge. A reverend old man he was, and no less learned in the history of nature, then full of curteous humanity both in his discourse and carriage. He first led us into a very fair physic Garden, wherein he told us were almost as many medecinable

its decent bravery, curious sculptures, and rare antiquities, with its library (which each Church, he told me, there had one) he returned home with me, and by the way informed me of a splendid appearance *Solomona* was to make in public the third day after, upon accasion of a great horse-race with other innocent pastimes wherewith the people entertained the King that whole day. Now if your self (said he) or as many as will of your company, please to go to the Imperial City, you shall ride thitherward to morrow morning, and their I shall use the means that you shall not only kisse our *Solomonaes* stole, but behold the gaities and solemnities of that grand appearance, with the modest port and quiet government of that glorious Court, and the magnificent Structures thereof.

Hereat having anticipated these future prospects by a right supposal of their transcendent excellencies beyond all we had yet seen, I accepted of his kind offer with great joy and alacrity, and told him, that since he was pleased to undertake the trouble, we would all attend him that voyage at the day. *Joabin* then taking his leave at the door of the Strangers house, whither his civility had returned me, willed me and the rest of our company that designed that voyage (which he hoped would be all) to be ready in our best Equipage very early next morning, when he would not fail to be with us. The wish-

ed

plants and herbs as he believed *Solomon* knew, at leaſt as are any where now to be found ſerviceable for the uſe of man or beaſt. Having obſerved there the many rarities, he was pleaſed to ſhew me particularly there growing, as the ſenſible plant, *Semper-vivum*, *Saffron*, *Liquoras*, *Rice*, *Carroway*, *Anice*, *Grumwell*, *Virga Aurea*, *Elicampane*, with many more, He took me by the hand and led me a little out of the Town over the river on the backſide of that Garden which invironed that other great Nurſery (as he called it) and contained about a thouſand Acres. Herein, ſaid he, we dayly try ſeveral experiments of ſetting, ſowing, planting, grafting, inoculating, meliorating the Earth with ſeveral Compoſts; as the dry with Marle, the lean and hungry with dung of Pigeons, Mans, or Horſes, Soot, Seaſand or Owſe, Chalk, &c. the Sandy with Mud, the Cold with Aſhes; the rich with Brakes, Straw, Seaweeds, Folding of Sheep, &c. all which, as we find the Ground, we uſe and apply to it. But if you delight in Husbandry, which is but the quickning of Nature by art, I ſhall briefly tell you of ſome of our cuſtoms of remarque, which diſcourſe I greedily embracing, whilſt we ſat together in a cool ſhady *Grotto* by the River ſide, he farther hinted to me thus. That in that plat which belonged to his Colledg of *Agrigulture*, of which he was (he ſaid) the Principle, they did dig all the Ground, becauſe the ſpade goes deeper

then

then the plough, and kills all weeds and grasse best. All our study here is to improve a little ground well with little pains and charges. For we conceive the well improving of a small Island better then the conquering of a new large Kingdom. That we may do this in all places alike and to the purpose, we use the means; and they are these: We buy in all Commons, for they rather make poor then maintain them; therefore those which we have had were either long since bought in by the *Providorans* in every particular Province, or divided by them amongst the inhabitants adjoyning, who had right therein, according to their right and due proportions: One such acre thus enclosed and improved being now more beneficiall to the meanest of them, then fower were before in Common. Next we search all grounds for Iron, Tinn, Lead, Gold, Silver, and all other beneficial things whatsoever: likewise we enjoyn all husbandmen to search their Grounds for beneficiall Earths, such as Marle, Chalke, Fullers Earth and the like, in the search of which they often find several precious stones, useful composts, and medicinal Earths.

Though we breed many stout *Horses* towards the Maritim parts, that by looking on the Sea they may acquire more fierceness, and become more emboldned for field-service; they being here seldom employed otherwise. Yet we conceive that Oxen

being leſs Subject to diſeaſes, and maintained with leſs coſt and trouble, and will ſuffer more hardſhip, toyl & labour, are fitter then horſes for the plough or wagon, and are here therefore moſt uſed. *In* many places alſo, eſpecially where the ſtreets are even, we uſe great Maſtiff dogs, (of which here we breed many) to draw up and down the ſtreets things upon ſledges, made low on purpoſe, and running on four little wheels. By this means one ſtout dog that is fed with little or no charge, ſhall carry or draw as much as any three men. That we may not want workmen, the *Providoran* furniſheth us on the ſuddain with harveſtmen, either of the condemned collar-men or other freemen out of the adjoyning next City. So that in one day, notice beforehand given him, any mans harveſt may be cut and inned with little charge and trouble. That theſe Country Farmers may live plentifully, pay their rent and lay up, every farm of ſuch a value is to maintain ſo many hives of Bees for Wax and honey, with which as with *Currans*, *Raſps*, *Damſins*, *Mulberies*, *Cherries*, *Pine Apples*, *Pears* and *Apples*, (of which laſt we have above 200. ſpecies) many excellent drinks are made to keep their familes and ſell beſides. And that they may not want good wines, beſides what the Vineyards afford, each one on the Southſide of all his Houſes, Stables, Barnes, and outhouſes is bound to ſet the beſt Grapes, that thus they may ſooneſt ripen. For fireing and other neceſſary uſes, they are en-

enjoyned to plant in all their woods (especially near home) swift growers, as the *Abletree*, the *Ash*, *Sallow Aspe*, *Willow*, for hoopes and hoppoles. Likewise they are injoyned to plant near their houses *Almonds*, *Olives*, *Chesnuts*, *Walnuts*, and *Quinces*. Those whose farmes are of the largest value are obliged to maintain so many boxes of Silkworms, for the keeping of which they are to plant *Mulberry Trees* proportionable, on whose leaves they feed with little charge. The great product and gain by them (as he demonstrated, together with the wayes of preserving them, which were very ingenious) is, said he, scarce credible. Our next chief care is to prevent mischiefs, and in particular mildews and smuttinesse of Corn; 1. By changing each year the species of grain. 2ly. By liming the ground and corn, which last preserves it from birds & worms also. For preserving your Orchard, we first prune the trees well from Mosse, Misleto & suckers: sometimes opening the roots, and relieving them with a new compost. In short those things which grow best of slips, as *Currans*, *Quinces*, *Quadlings*, *Gooseberies*, *&c.* we never set the kernels, though others are best to set, which we do accordingly, as experience teaches for the best.

We likewise injoyn those farmers of the best value of all to maintain fishponds and dequoyes; that thus when the weather is not seasonable to shoot flying, they may be sure of fowl at all times. To prevent his farther

discourse in came two Gardiners with each of them a large *Cornucopia* in his hand, full of all the variety of fruit the season then afforded. Having tasted some of the choicest he recommended, with some of his choiser cool drinks and Wines of the place, he made us taste afresh of his singular humanity by accompanying us back to our *Vento*, where he civilly left us, and where the rest of our Company (though the envious time would not) tarried for & waited on us. Arrived at last at the full view of the *pallace*, we stood enamored with the delicious prospect of that vast *Emporium*, it being the largest City of that Kingdom, though altogeather unfortified, except with faithful Cityzens, for thus open lay all the inland Cities. There were we carryed to the Strangers house, another stately place built according to the model of the former, but somewhat larger: where our quiet repose and splendid entertainment made us forget our former travels.

Now the Morning star no sooner appeared to usher in the third dayes light, but *Joabin* came again to us to conduct us to the *Grand Palace*; where having led us through many fair streets & stately *Piatzaes*, we at last came to the *Imperial Palace*, whose magnificent and mighty structure at first view made us stand amazed. Before it was a spatious court, thick set with tall Cypress trees, Pines and Jessimines inrows, in the midst of which a white marble fountain was erected and held up by eight brazen

Lyons;

Lyons; each of them according to the antique Roman manner pouring out of their mouths the Chriſtalline water. Over the portal of the *Palace*, whoſe *Baſis* and Chapters were of poliſhed marble and gilded imagerie, were *Juſtice* and *Fortitude* in their proper habits deſcribed; the gates themſelves being all of Cedar gilt, very high and ſtately.

The *Palace* was quadrant, and at each Canton a high Tower (which ſeemed to be of ſhining *Jaſper*; for here they but adorn their houſes and walls with them, (having no other opinion of pretious ſtones then of painted glaſſe or ſhels, which for their diverſity of colours pleaſe the eye only having in themſelves no real intrinſic value) did erect his ſtately head. All the walls both within and without were ſplendidly deckt with the Statues of all the Roman *Emperours*, *Virgins*, and *Matrons*, and with divers other famous Antiquities : the Windows (whoſe barrs were of ſilver) being all very high, double leafed and of ſquare malleable glaſs. In the firſt Court, which was 180 yards ſquare, and called *Martial*, the Pillars and Arches were all of *Moſaick* work, and ſupported with *Lyons*, *Tygers*, *Ounces*, *Leopards* and *Griffins*, ſo lively caſt in braſſe and painted, that they looked as if they would aſſail the ſpectatours that approached them. *In* the midſt of this court an Obelisk of wonderful art all of ſhining Copper, did ſet forth on the one ſide the

proud ſquadrons of the Romans, and on the other the *Carthaginian* Camp in warlick equipage: the valiant *Hannibal* leading the one Army, and that invincible *African Scipio* the other. One the otherſide ſtood thoſe maſculine ſpirits, *Fabius Maximus* the buckler of *Rome*, and *Marcus Furius Camillus* the ſword, fighting in the high Capitol in his Countries defence: *Mutius Scævola*, *Cæſar*, *Pompey*, *Alexander* and *Marcus Varro* the happy *Conſul*. Of the Spaniſh *Heroes*, *Theodoſius* the great, the Valiant *Cid Ruis*, *Dias*, *Bernard del Carpio*, *Hernand*, *Goncales*, *Fonſeca*, *Don Lewis* of *Villanova*, *Sancho*, *Ferdinando* and *Charles* the *Emperour*. Of the *French* Chiefteyns, none but *Charles* the great, the founder of the Weſtern Empire, and the late puiſſant *Henry* the fourth. Right oppoſite ſtood all the Valiant oppoſers of the *Mahometan* Empire, particularly thoſe of the *Venetian* State, and *Matthias Corvinus*. A little above all ſtood the invincible *Johannes Hunneades* his father, armed all over cap apy, brandiſhing a naked ſword in his right hand, with many dead mens ſculs, heads, and armes at his feet. This is that renouwned *Hungarian* (ſaid *Joabin*) who ſo valiantly reſiſted the Turks incurſions, and ſlew of them 50000 at the battail at *Naxon*. After we had ſufficiently beheld theſe heroic Champions, he led us up into a large rich Hal, whoſe ſeiling was of carved Ivory, and walls embeliſhed with moſt lively Poutraicts. There was *Lucretia* killing her ſelf in very earneſt,

and

and *Artemisia* wailing over her husband *Mausolus* monument, with some wonder why it should be reckoned one of the Worlds seven wonders. There was the chast Spanish *Coronella* committing her body to the devouring flames, rather then suffer her soul to flame with the least incentive or thought of lust. At the end of the hall in a large table *Cydias* represented the *Argonauts*, for which *Hortensius* the Oratour paid 144000 Sesterces. And next to that he shewed us an Original made by *Pausias* wherein his *Glycera* was represented, with a chaplet of flowers in her hand most elegantly plaited and twisted, the counterfait of which for two talents of silver *Lucius Lucullus* bought of *Dionysius* a painter of *Athens*. With these and divers others chast and vertuous *Dames* was the Hall furnished round, for other women living there were none: none being permitted to lodg in that holy Court or to be there in the day time, unless on certain Festivals, when permitted, and that but seldom. After we had well viewed these chast figures, we descended by some marble steps into another square Court larger then the former, whose rich beauty exceeded the other, as much as the substance doth the shadow. For the pavement was of pretious chequered marble, the walls & windows all gilt, and in the midst stood an Obelisk of one intire stone, half as high again as that which *Sixtus Quintus* caused to be translated from the *Vatican*, and now stands neer St. *Peters* Church in *Rome*. On this in

lively figures were cut the perfect Effigies of all the Kings of that Island of *Bensalem*, and him you see standing on the top of all (said he) is the pourtrait of *Altabin* in Corinthian Mettall and guilded; and this Court (said he) is the *Court Royall*. Having viewed the glorious statues, in all their richly gilt caparisons, most of them being adorned with pearl and many pretious stones, we passed through the glorious *Temple* of *good Works* (whose walls engraven tell all the history of the *Saviours* works and passion) into the third Quadrant. This is the Imperial abode (said he) larger then any of the other Courts. It was set with Orang, Lemmon, Pomgranate, and Mulbery trees, and called the Court of *Residence*

Hence we ascended by many stately black marble steps into the chamber of Presence, where *Solomona* was standing and conversing with his ancient and prime Nobles, whom he familiarly called the *Copartners* of his care. With these he did alwayes confer & maturely deliberate about all his civil affairs: it being his wonted saying (as I was after told) that it was much fitter that he should embrace the faithful advice of such and so many judicious friends (for so he called all his Counsellours) then that they all should follow and submit to his single will. He was very plainly attired, as all his *Nobles* were, only distinguished by his broach of Diamonds and Rubies of the figure of a Cross, on his Mitor-

like

like Coronet; the reſt of that Order of the *Holy Croſſe* wearing theirs alwayes at their breaſts. He was of middle ſtature, ſomewhat fair and ruddy, and in whoſe mild and ſeren aſpect might be diſcovered thoſe inward vertues and Graces which did adorn his noble ſoul. For as *Joabin* then informed me, whilſt he was buſie in diſcourſe, he was the lively exact exemplar of all princely vertues, in whom nothing was wanting that was requiſite to make a Prince both loved, feared and admired. His piety to God by his frequent addreſſes to him in his public and private devotion was eminent. His indulgent Love to his Subjects, whom he called his Children; and his Charity to relieve the diſtreſſed was admirable. For thoſe ſubjects that decayed, he relieved: And where he became heir to the goods and lands by treaſon, &c. he reſtored them to the Children of the deceaſed; if through miſdemeanours they became forfeit to him and the *Ærarium Charitatis*, he either remitted his moyety to the delinquents, or gave it to the publick Treaſory; it being his uſual ſaying, that *Kings that grow rich by the ſpoil of their Subjects ſeldom enjoy their own with ſafety.* His *Chaſtity* was ſingular, he being never ſeen to converſe with any woman but his Princely ſpouſe or ſome of his neareſt relations; or did lye with her after ſhe proved prægnant; it being his Remarque on unchaſt livers; That ſuch as did not not reverence themſelves, would not reverence God, whoſe Image

Image they did bear. In his Liberality he was so beneficent that no deserving person ever went from his presence unrewarded. To this purpose he erected Νᾶὸν ἐυεργεσίας, that Temple so called and dedicated for the dispensing his good deeds peculiarly, where once a day he constantly did distribute some doles, or honour, or advance some person; accounting (as *Titus Vespasian* did) that day lost, wherein he had not conferred some benefit and good on some body. In the search of truth and humane learning he was indefatigable, alotting six hours every day to his studies. A severe reprover of vice he was; Frugal in his expences, and very sparing in his diet. So abstemious from any sort of Liquor, that between meals he was seldom or never seen to drink so much as water (which was his usual beverage a little sugared) and at meales but thrice, and then but once of wine and water mixed. His *Clemency*, *Mansuetude Evenness of mind*, *Constancy*, *Courage*, knowledge of the Laws whilst he himself would often set in judicature, were all wonderful. But to enumerate all his Princely endowments (said he) as his strength of reason, Memory and imagination, his profound skil in affairs of peace or war, his subtile insight into men, as well as his forts and havens, all which he knew so well he could tell what ships they were capable of, where scituate, and with what winds to be entred, his skill in tacticks and all civil as well as military exercises, as

Ri-

Riding, Running, Wreſtling, Vaulting, Fencing, Shoting, Limming, &c. with many other the delighted and excelled in; the day would not be long enough to name them, nor could I poſſibly ſet them all forth in their native colours. At which pauſe of his I replyed, *Oh how happy are the people that are governed by ſuch a Prince, by whoſe efficacious example they muſt needs be taught vertue!* *Solomona* at that inſtant caſting his eyes round about eſpyed us being ſome ten in number, the reſt ſtayed below; and ſoon diſcovering us to be Strangers, advanced forward of his own accord to us, offering us his ſtole, which as we each of us kneeled down to kiſſe (as we had been inſtructed) he courteouſly with his hand lifted each of us up again, and lovingly embraced us, ſaying in the concluſion to us all, *Friends, you are eſpouſed to this court and kingdom, where you may live as freely as any natural freeborn Subjects I have.* Hereat we all bowed low, expreſſing our duties and thanfulneſs in that ſubmiſſe and ſilent poſture. Theſe ceremonies performed we retreated out of the preſence inſtantly (as *Joabin* had inſtructed us) making three low obeyſances as we receded ſtill backwards til we were out of it; none preſuming there to turne the back parts to Majeſty unleſs in the Church only.

He then carried us into the fourth Court, equal to the reſt in ſplendour and magnificence, in the midſt of which under a high trium-

umphal Arch ſuſteined by the *Cardinal* vertues, were Statues in braſs, and thoſe double gilt of the *twelve Apoſtles*, with deſcriptions in other pillars of their ſeveral Martyrdoms. This was called the Court of Vertue. Haing viewed this well, we paſſed through a ſtately *Hall* into the *Academy* it ſelf, to vvhich it belonged. The *Quadrangle* vvas environed on three ſides vvith fair *Cloiſters*, the Pillars and Arches being of *Moſaic*, of *Gold* and *azure* and other curious colours, like that of *Amarodoc* at *Feſſe* in *Barbary*. This is that Eminent *Academy* (ſaid he) placed here in this glorious Center for the concourſe of all the prime ſelected Wits throughout the Nation, vvhere they tranſlate, vvrite, Licence books, correct others, and purifie the native Language to the higheſt pitch of elegance. Right againſt the *Hall* the Library ranged, vvhich vvas large and magnificent. Underneath it vve paſſed into the fifth court, called the Court of *Orpheus*. In the midſt of this, betvveen ſeveral ranks of *Lawrell* and *Mirtle* trees vvas a ſpatious Fountain vvherein *Orpheus* vvas playing on his harp, and raviſhing with his diuine melody (vvhich by Water vvas artificially made to reſound) the appoaching *Nymphs*.

Thence he led us through an outward green Court ſet with *Box*, *Laurell*, *Holly*, *Ivy*, *Firr*, *Eugh*, *Cipreſſe*, *Juniper*, *Tamaris*, *Roſmary*, and many other ſorts of green trees, that vvith their Verdure cauſed Spring to dwel there all the year long, into a long

Padock course, somewhat broader then ordinary, railed and set round with Firs and Sicamores, about it multitudes of People were gathered, as well Nobles as Gentry, to behold the expected race: The race soon after that *Solomona* was come was thus performed: eight *Noblemens Jennets* were placed in a rank at the farther end of the Padock, having no riders on them, only a few round ratling bells were fastned to the saddle skirts, some of them made prickly, that when they were all set forth on running togeather, might spur them forward in the course: this is our way of racing (said he) performed without any danger or possibility of cheat in Horsemanship; which is too often practized by your *European* Jockies and Riders. The race finished the owner of the winning horse received the prize *Solomona* gave, which was a silver Bason filled with 500. Duckats in Gold: the same horse being led away soon after with a garland on his head triumphantly and accompanied with divers sorts of loud and still Music. In a large Field adjoyning almost, in the midst thereof stood an *Amphitheater* more famous then that *Vespasian* begun at *Rome* and *Titus* finished. Here indeed many grave Matrons, Noble Ladies and beautiful young Lasses did with their beauties adorn the theater; but theirs were all Native and purely Natural. For here a painted face is lookt on as a rotten or painted post, and a patched one as beggarly. For thus they argue the natural beauty best: if the face be

homely, say they, it is still Gods Image, therefore lovely; if extraordinary beautiful, the less reason by thinking to mend Gods Workmanship to hide or disfigure any part of that divine firmament.

Here the most excellent in their skil and feats of activity from all parts of the Nation did shew their cunning and dexterity. Some in *Fencing*, *Running*, *Wrestling*, others in *Shooting*, *Slinging*, *Leaping*, *Pitching the Barr*, *Vaulting*, *Darting* and other Pastoral sports, where for all that overcame were great rewards and prizes given proportionably to the Victors deserts. But above all the rest *Solomona* seemed most to be taken with one of the *Davidans* or slingers of stones, who not only out-threw all the rest, but directed his charge so surely that he could hit the white almost every time, and that with such a force, that the blow would prove as mortal as *Davids* did to great *Goliah*.

I then asked *Joabin* whither *Solomona* delighted not also in hunting now and then? To which he answered Negatively. Not but that he thinks the sport lawful (said he) as it is healthful for the body: but he accounts it loss of precious time, and some kind of cruelty. Not in the Murther of any Wild beasts, (all as wel those *feræ naturæ* as other being alike subject to mans dominion) but in the violent pursuit of one of them to kil many good and serviceable Horses. Wherefore he permits it to the lusty Peasants only to de-

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ſtroy ſuch as are moſt obnoxious, and can follow the chace on foot beſt; ſuppoſing perſons of quality and enobled with rich endowments of the Mind, may better recreate themſelves in leſs tedious and toilſom paſtimes. And ſince moſt can ſhoot flying, the ſame diſlike he hath for hawking; for there they kil thoſe ravenous birds inſtead of maiming them. All games at Cards, Dice are here diſcarded: only *Bowles* and *Cheſſe* (which they play at as they ride) becauſe leſs provoaking to paſſion, are *generally* approved off. No pleaſures but the moſt lawful & innocent are liked of, it being a generally received *Maxim* here, That all ſenſual pleaſures are brutiſh; accounting it the greateſt pleaſure upon *earth*, next the ſerving of God, the doing of kindneſſes, and the pleaſing remembrance of a well acted Life accompanied with the hopes of a future fruition of a better. The Day well nigh ſpent in beholding theſe delightful ſports (in many of which *Solomona* himſelf did contend with ſome of his *Nobleſſe*) he retired to his *Palace*, whither we attended him alſo to ſee his manner of ſitting at ſupper, and his attendance thereat; which, ſo ſoon as he had viſited the Temple, was thus: His *Nobles* according to their Offices and rankes brought in many ſilver diſhes covered; and preſented them on a larg *Oval Table* before him, about the midſt of which he ſat down ſo ſoon as the meat was bleſſed. But (as *Joabin* informed me) only two of thoſe covered platters

ters were lined with meat, and those but sleight ones, of which also he eat but sparingly. Here were no *Jesters* or *Natural fools* about him to make his sawce pleasant with more sawcy answers, as with you they are too usual (said *Joabin*) in great mens houses. For the first here are looked on but as licensed knaves, the latter are pityed rather; and therfore kept private. For here it is as great a crime esteemed to mock a man for his weakness of mind as for his deformity of Body, in neither of which he is to be blamed but pityed. In the space of one quarter of an hour or little more, the board and room was all cleared with great order and silence. His *Nobles* and great *Officers* did immediately after eat altogeather in the great *Hall*. In this Interval *Solomona* withdrew himself after his accustomed manner through a long privy Gallery which led to his Queens Court on the other side of the river, to visit her and his relations. The Nobles all dispatching their meal in as short a time, came up again attending his return which was not long after. After some discourses with the most eminent in their several Sciences and Professions, as occasion offered, He then withdrew wholly, appearing no more that night. Only he gave order to one as he went forth, that the *Strangers* should appear before him in the *Temple of Good Works* the next morning.

We no sooner got back to the Stangers house, where after our wonted repast we sate ad-

admiring the *Vertues* and *Glories* of the King of *Bensalem*; but a *Messenger* expresse brought the summons, who making his addresse to us all, told us. It was his *Imperial Majesties will and pleasure that all the Strangers should appear before him in the Temple of good Works by eight of the clock the next Morning: that day being the holy feast of Sr. Bartholomew.* To this gracious summons I in the name of the rest, all likewise bowing, told him, *that we were all prostrate at the feet of his Soveraignes Princely devotion, and should be ready to obey all his commands.* Thanking him particularly for his care and pains in bearing that message. It is but my duty (replied he) I being the *Superintendant* of the Ceremonies in that holy place. Therefore that you may be præinstructed what is to be done there, and how you are to behave your selves, I shall a little inform you. At which courteous offer we all bowed again, and shewed a chearful readiness of attention. My friends, you must then in brief know (said he) that to morrow is a general day of healing the sick, of visiting others, and rewarding the poor, which our *Solomona* after himself washing some of their feet, and his Nobles the rest, doth liberally perform. After these ceremonies he doth instal three of his Nobility, conferring on them the high and sacred honour or Order of the holy Cross: there being never fewer then 50. of it, and never above the number of threescore. Whilst those first rites are in performing you are all

to keep your ſtations, and on your knees expect when *Solomona* will approach and reward you alſo. Then aſſuring us he would himſelf place us there conveniently, he left us to our repoſe, and reminding us preciſely of the hour, as not then to fail, he went his way.

The next morning we came at the appointed hour to the *Temple of good works:* where the *Superintendant* courteouſly received us, and placed us all in three rows in a corner thereof by our ſelves. Here ſo ſoon as *Divine ſervice* was ended, *Solomona* deſcended from his Imperial Chair, and walking about the temple did miniſter to every ones neceſſity as he was on his bare Knees in order placed, and as his particular wants did require. Some he touched and praying over them healed them, for (as *Joabin* had informed me) he had the gift of healing alſo, as ſome of your *Europæan* Kings have, particularly thoſe of *England* from *Edw.* the Confeſſours time, and thoſe of *France.* He waſhed the wounds of others, & of others he anointed their ſoars: and to all he gave ſome money or largeſſe. Whilſt this was in performing, *Joabin* (who kneeled by us) informed me; how that the Temple Ceremonies all being ended, not only theſe but many other poor and aged perſons were to be feaſted in the great *Hall*, where *Solomona* before they ſat down did uſe to waſh the feet of ſome, and give new raiment to others. And that ſo ſoon as they had dined, we were alſo there to be feaſted.

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This Ceremony of the *Doles* being ended, the other of the Inſtalments of the three Nobles into the Order of the Holy Croſs began. They were clad in long ſad ruſſet coats made of *Camels* hair, having looſe and wide ſleeves, and turned up with white flannel, tied only cloſe about the middle with a white ſilken girdle alſo, in token of their innocence. Each of them had on his right ſhoulder a long Wooden Croſſe, as long and heavy as that of the *Cyrenians*. Laden with theſe, and conducted by the *Superintendant* one after the other, in a ſlow Pace and humble poſture, they firſt preſented themſelves with their Offerings of Gold at the high Altar; and then ſoon after, according to *Solomonaes* example, all the reſt of the Order did the like. Here having made their Oraiſons, *Solomona* firſt making three bowes and the reſt doing the like, all but the three that were to be inſtalled, returned to their ſeveral Cells; where they ſat ſtill for half an hour, during which time the *Temple* and *Quire* did eccho with moſt raviſhing and heavenly Muſic. The melody ended, the *Superintendant* went up to the holy Altar (before which the three *Nobles* were all this while on their bare knees) and conducted them with their Croſſes on their ſhoulders to the imperial Chair. Here each of them in order laying down his holy burthen, and kneling between *Solomonaes* knees, he with his hand on the *Croiſodans* head bleſſed each of them ſeverally, ſaying, *God bleſſe thee* Soul-

dier, and make thee a Faithfull Son of the Church Militant, and constant follower of the Saviour.

So soon as he had thus severally blessed them all, he gave to each of the three new *Croisodans* (so those Knights were ever after called) a gilt sword, which himself girded about their Loins, and charged them to draw only in defence of the Christian faith. After that he gave to each of these three a Crosse of *Diamonds* and *Rubies*, in exchange for his wooden ones, which as Trophæes of their honour were to be left and laid up in the Temple. This fastned to a red ribbin he did hang about each of their necks, and as he so did it, charged him he should alwaies wear it at his breast, in token of his hearty and ready obedience to take up the other again, whensoever the Saviour, the ever blessed *General* of that Order, should require. Dismissed with this charge or oath of *Fidelity* (for other oath the Subject of *Bensalem* take none, as knowing that all that be *Christs followers* will be obedient and faithful to his Anointed Vicegerent) they were forthwith by the *Superintendant* proclaimed *Croisodans* and *Christian defenders* of the *Holy Cross*. Immediately after this proclamation they retired into a litle Vestry, whence they came forth apparalled in most glorious Vestments, and were then conducted to their particular *Cells* on high amongst the rest of that *Noble Order*. Then after a *Te Deum* was sung, all solemnly standing up with their faces

faces to the East, with great variety of sweet voices and musical Instruments, they all with their swords drawn in their right hands made a public confession of their faith. After all these Hymmes and Ceremonies thus decently performed, *Solomona* (unto whom all both himself and they had offered, was brought, their offerings being very large, those *Installation* dayes especially) descended and distributed them amongst us the Strangers, each of our shares amounting to no less then two hundred Duckats. For the whole Offering he had before appointed to be divided equally, and put into so many crimson silk purses as we were *Strangers* : which himself distributed amongst us giving to each of us one. After this the Musick ceased, and himself proclaimed his general pardon to all Offendours against Law and Justice; all whom once in 12. years (as *Joabin* told me) were at this *Festival* usually released, pardoned and enlarged; concluding all at his Exit with this holy and heavenly prayer,

May God so forgive me and all the World.

Which said, he went out first himself, the *Croisdans* following next, and then the other Lords, Gentry and People in quiet order whilst all the Choristers sung this Anthem,

Deo optimo Maximo laus, honor & Gloria soli debetur in secula seculorum. Amen.

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